

# ZION'S HERALD

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The Half Century Jubilee of the Missionary Society of the Methodist Episcopal Church was well inaugurated last week at Washington. Bishops Ames and Janes, Dr. Harris, Rev. Messrs. Cookman, Chapman, and Foss preached able and eloquent sermons. Senator Wilson and Vice-President Colfax were made Life Directors. At the anniversary Chief Justice Chase, Hon. Mr. Price, and the above speakers, made addresses. Our correspondent's report, which we especially ordered, failed to arrive. We therefore make up a report from *The Methodist*. It will be found on the fifth page. It was a memorable and successful event. Let the Conferences and chief centres in every State be stirred up by sub-anniversaries, and the collections will grow after the desert and needs of the cause, and the ability of the people.

**GENERAL BUTLER ON FINANCE.**—In common with the great mass of his constituents, and of the advocates of equal and exact justice between man and man, we favored the election of Gen. Butler.

It was a victory of principle and progress in the true doctrine of the oneness of the national people. That he was afflicted with vagaries of a financial sort we were well aware. But so was Gov. Andrew afflicted with worse theories on the liquor question, and yet had he been a candidate for Congress as the representative of humanitarianism we should have rejoiced in his election. No man up for any office in Church or State, ever yet united in himself all virtues. Abraham had grave faults, Jacob graver, David worse than either of these, his ancestors. Peter was hardly fit to be chief of the Apostles, and Paul had thorns probably in his spirit worse than those in his flesh. He evidently thinks of these when he says, "I keep my body under, lest, after having preached to others, I myself become a castaway." Thaddeus Stevens had very bad elements of character, involving great impurity of life. He was also as faulty as Butler in his financial views. Yet the heart of the nation trusted rightly in his humanitarian instincts. In all such cases the leading position of the man, in reference to the leading question must be considered. While we would have earnestly opposed Gov. Andrew for Governor, we should not for representative. Because in the former position,

he would have injured a great reform, while in the latter he could have done it but little harm: its claims not having yet reached Congress even as an agitating doctrine.

Gen. Butler's views on finance are one of his defects. They will harm nobody but himself. Though elaborated with great skill and power, they will delude no one. To abolish silver and gold as currency is as impossible, as, if it were desirable, to abolish commerce, foreign wares, air, or light. The world is America's parish. We cannot be shut up in ourselves. To go into the world's markets we must go with its exchanges. The Bank of England's or the French Emperor's notes would be of little value in America: so would America's be in London and Paris. The attempt to force paper into this position permanently, on the basis of the national credit, is a French credit mobilier which will last for home use just as long as the government credit stands, and no longer; but which will be of no use beyond the country where it exists. Gen. Butler thinks silver and gold the currency of despots, and totally unfit to the wants of great nations of freemen. But freemen deserve the best things, more even than despots. His views will startle, but not speedily convert the world.

*The Christian Register* gives a sketch of Mr. Alger's Christmas sermon on Christ. The anniversary of Buddha's birthday will probably be celebrated at the regular time. In his discourse he advanced thus far and no farther in his delineation of God's purpose in the gift of his Son.

"It was the raising up of an exceptionally prepared soul to recognize the omnipresent God, and declare His will to those average souls who could perceive the truth when thus made known, but could never have discovered it for themselves. This was the mission of Jesus. He stands not in steep distinction from the other providential leaders in history, but harmoniously at their head."

This is an apparent but no real improvement on his former positions. He is pressed to the assumption of reverence but not to any act of worship. Jesus, the Messiah, is not "in steep distinction from the other providential leaders" among whom he would place, for he has placed, Buddha and Mohammed, but "harmoniously at their head." *THE HERALD* has compelled Mr. Alger to so far grow in respect and reverence. But this is far, infinitely far below the truth. Jesus Christ has come and revealed truths never otherwise to be known, and yet his professed preachers and papers still deny these most central truths. Of all the truths which He came to teach, these are the chief: Man is a sinner and doomed to endless misery. I am his God and his Saviour. I suffered and died for his salvation. I offer him, with regenerating grace, a new birth, new creation, everlasting life, solely on the ground of accepting Me as the Redeemer. If you reject Me you must forever die. That is the meaning of Christ; that the significance of the Christ-mas. How does this preaching in its own words confirm the Word of God. "The light shineth in darkness and the darkness comprehendeth it not. He came into the world and the world was made by Him and the world knew Him not. He came unto His own and His own received Him not." But over against such flattering rejections and complimentary denials, stands forth the blessedness of the opposite

class, numbered by so many holy and happy thousands: "As many as received Him to them gave He power to become the sons of God, even to them that believe on His name." The lack of all censure, the careful and intentional commendation of this preacher on the part of *The Register*, shows how complete is the conquest by the Parkerites of the Unitarians. Mr. Alger's positions are precisely those of Mr. Parker, and every journal of the Church, save one, *The Religious Monthly*, does him reverence.

**A GOOD CUSTOM.**—Rev. A. McKeown, of the Winthrop Street Church, in this city, has introduced what may be a novelty but should be a custom of the Church. At the close of a sermon lately he called forward fifteen adult persons, six of whom had been baptized in infancy, the remaining nine not having received the ordinance. They all stood up together and took upon themselves the vows of the baptismal covenant, those who had been baptized in infancy thus ratifying and adopting the pious act of their parents as their own, and making for themselves a profession of their faith in baptism. This was an eminently proper procedure. Something of this sort is needed to complement and complete, in the mind of the recipient, his infant baptism. It is this that the Episcopal Church has in confirmation, with this important difference, that that Church expects it of their baptized upon their coming to riper years as a matter of course, while the Methodist pastor should properly restrict it to those who profess to have experienced a change of heart. What makes this all the more proper, is that the order for the "Reception of Members," given in our revised Ritual, requires them to "renew the solemn promise contained in the baptismal covenant," which promise, except in some such way as this, they have never made.

Horticultural Hall was opened on a recent Sabbath for a course of "Infidel" lectures by various reverend gentlemen. Messrs. Frothingham, Weiss, Wasson, Abbot, Mrs. Julia Ward Howe, and other such, are to speak during the course. The character of the meetings was fully described by one of the most zealous of the flock, when he said that "Not a Bible or hymn-book would be allowed in the hall." It is expected that detectives will be stationed at the door to search every one who enters, for these dangerous weapons. They are right: for these weapons will destroy their unbelief, if allowed to assail it. If they could also take away the Christian faith of all, how happy they would be. Whoever joins them leaves his Bible and Christ behind him.

**A GOOD CAUSE.**—Petitions are being signed to the Legislature to exempt from taxation parsonages owned by religious societies to the value of \$3,000. This is a good idea, except that the amount should not be limited. As well exempt churches to the same or equivalent value. Parsonages in a large town are worth more than this. All property held by churches for church purposes should be exempted. We hope the amount will be struck off and that the Legislature will grant freedom from taxation to all this class of property.

## Original and Selected Papers.

## THE DOVE OF PEACE.

From its high home in heaven, the holy bird  
Its snowy pinions earthward bent in haste.

The morning sun rose o'er a mortal world ;  
From mighty mountain-top its blood-red beams  
Descended to the vales, till darksome Night  
Her dusky mantle gathered up and fled,  
And all the ambient air grew glorious.

Down through ethereal space, in glory wrapt,  
Outshining splendor of the sun, its wings  
Unsullied by a touch of earthly breath,  
Too dazzling in their spotless purity  
For sinful man to look upon, the Dove  
Sped fast ; in heavenly grace its circles turned,  
Nor paused until it reached a lowly hut  
Upon the sunlit borders of the earth,  
Within whose gloomy walls a wretched man  
Lay prostrate, praying.

## Agony untold

Looked from the blood-shot eyes, whence bitter tears  
Were wrung, drop after drop, huge, burning, hot ;  
The hair disheveled, and the clinched hands !  
Repentant for the crimes that cursed a life,  
He called on God for pardon, prayed for peace.  
A human cry so piteous, pierced the skies ;  
Through the celestial gates uncheck'd it broke ;  
From arch to heavenly arch it rung, until  
A panting, bleeding thing, it reached the Throne.  
God heard — His mandate gave. The answer came.

Lo ! now palatial grow the cottage walls !  
What wondrous glory fills the darkened room !  
A smile gleams round the pallid lips, whence praise  
Comes forth in reverent whispers ; and the eyes,  
Uplifted, weep no more ; the hands are clasped.  
The Holy Dove sits on a mortal breast.

WILBERFORTH WESLEYAN ACADEMY.

## THE OLD CHURCH DOOR.

BY MISS ANNA WARNER.

CHAP. III.

So when the next afternoon began to stretch long shadows across the valleys, and to light up the hills with that special glory that comes towards the close of the day, Mrs. Kensett set out again for the chosen meeting-place at the old church door. It looked all deserted as yet, and for awhile she sat there quite alone, — then, one by one her little troop came in sight.

It was a sorrowful thing to watch the motions of these Vinegar Hill children, to see how in everything they acted and looked like little outcasts. They did not walk boldly up to the church as the village children would have done; following the path, and delighting in the sunshine, and stopping to pick daisies by the way; but came stealing up like wild rabbits, taking the cover of every bush, and seeming to dodge those golden rays that filled the world with glory. Mrs. Kensett watched them from the corner of the church, but quick as her eye was, it could not always tell how they got from one point to another. A wild looking little head would peer out of one clump of bushes, as if on the alert for enemies, and then, in some mysterious way, it was suddenly transferred to a bush still nearer the church, showing itself there; so making approaches by zigzag degrees. Only little Molly was not strong enough, or not wild enough for such antics, and crept slowly and steadily up to the church. Mrs. Kensett looked, and tried to keep track of the youngsters, but for a while — except Molly — she could not see one, and then with a rush they were all upon her, their brown faces gleaming with lawless fun. Then her start of surprise called forth such a whoop and halloo and outburst of delight, that Mrs. Kensett felt half stunned, and had to steady her nerves with a thought of the next words of her story: "He sent forth his servants to call them that were bidden." Bidden to the feast as well as she! O to persuade them to come!

"So here you are," she said, holding out her hand to Molly; "I wonder who can tell me what we talked about yesterday?"

"About the king," said Molly.

"It wasn't, either," said Jemmy Lucas. "It was about God's being a king. I told my mother, and she said she'd heard that once herself, a great while ago."

"Our story," said Mrs. Kensett, "begins, you remember, in this way: 'The kingdom of heaven is like unto a certain king which made a marriage for his son.'"

"The folks had one here a spell ago," said Peter Limp. "My! how they did go on!"

"They was all dressed up, you know, more'n common," said Jemmy Lucas, — "and then they went back to the house, and the way the dishes chinked beat all."

"Well, when there is a marriage in king's house," said Mrs. Kensett, "they prepare more splendid things than I can tell you. There is a great feast got ready, with every good thing you can think of; and many of the dishes are of gold and silver. And there is the sweetest

music that men can make ; and throngs of people are invited ; and they come dressed in the richest and gayest way, because it is a very great occasion."

"I guess the folks feel great that go," said Jemmy Lucas.

"I suppose they do," said Mrs. Kensett ; "whoever goes to the king's house at such a time, will see many splendid things. But God, the great King of all, has prepared things which are so glorious that they would make you forget these others in a minute ; and He has told us of a time and a place where they may be seen. You see He tells us this story to show how He feels towards us, and what He will do for us ; and also how a great many of us feel towards Him ; for just as earthly kings make a feast, and invite guests, so does God invite us to the wonders and glories which He has prepared in His kingdom."

"Guess likely most folks don't hear Him," said Sam Dodd.

"How does He tell 'em, ma'am ?" said little Molly.

"Why, in the same sort of way that other kings tell their wishes to their subjects," said Mrs. Kensett ; "He sends word by His particular servants."

"What sort of a place is it, anyhow ?" asked Peter Limp.

"A more glorious and wonderful place than anybody can ever imagine," said Mrs. Kensett. "An earthly king may have gold dishes on his table, and wear pearls on his dress ; but the very streets of the heavenly city are paved with gold, and the foundations are laid in precious stones of all colors, and every gate is of one pearl. And the brilliancy that shines there is so great, that the city has no need of the sun ; for the glory of God doth lighten it."

"I'd like to see it for once," said Jemmy Lucas.

"How would you like to live there ?" said Mrs. Kensett.

Sam Dodd laughed scornfully.

"Why don't you ask him how he'd like to live in Squire Townsend's big house and garden ?" he said.

"And the apple orchard," said Peter Limp.

"Why, there would be very little sense in such a question," said Mrs. Kensett ; "for Squire Townsend is only a man, and would never think of sharing his fine house with any one else. Even if he let you come there for a little while and take supper with him, he would send you away again. But all who accept the Lord's invitation to His heavenly kingdom, may dwell and rejoice there for ever."

"Well," said Jemmy Lucas, "I guess it ain't civil to say I don't believe it, but it sounds pretty queer."

"Do you know," said Mrs. Kensett, "at first I could not believe it either, — I could not think such glorious news could be true. But then I found that it was written in the Bible, which is the word of God, and not one of His words ever makes the least mistake."

"Now this earthly king of whom our story tells, made ready his feast ; and when everything was done he sent forth his servants to call them that were bidden to the wedding."

"That's plain enough," said Sam Dodd ; "but who does 'other one send, I should like to know ?"

"His servants. Just as the king did in the story."

"Well, none of 'em came in *my* way," said Sam Dodd, "that's pretty plain."

"Yes," said Mrs. Kensett, "one of them comes to you now ; I am His servant."

"But you ain't a servant," said little Molly, wonderingly. "You're a lady."

"The servants of God, my dear," said Mrs. Kensett, "may be called among men by a great many different names. They may be kings themselves, or they may be poor unknown servants, or little children like you. Anybody can be a servant of God."

"What do they have to do, ma'am ?" said Jemmy Lucas.

"Whatever the Lord tells them," answered the lady. "Sometimes it is one thing, sometimes another. But always, every day, whatever their other work may be, He bids them tell the truth, and to speak no bad words, and to help and comfort other people, and to do nothing to other people which they would not like those same people to do to them."

"Ain't many of 'em down our way, then," said Peter Limp, with a low whistle. "I say, that ain't much like our sort o' folks, Sam."

"Who cares ?" answered Sam Dodd scornfully ; "what's the use ?"

"Why," said Mrs. Kensett, "the use is that if we are the true servants of God, He will make us happy every day here, and will take care of us, and bring us to live in His glorious kingdom forever when we die."

"That would do for me then," said little Molly. "They does all say I'm goin' to die."

"Do for you !" said Sam Dodd, giving the child an impatient push. "You'd look well, stuck up in anybody's kingdom, you would ! Guess you'd get turned out faster'n you'd sneaked in."

"Listen," said Mrs. Kensett, with a kind smile at the bright, anxious eyes that sought an answer to every question in her face. "God loves you all, every one ; and He wants you every one to be his servants. There is no one too small, or too poor, or too weak, to serve Him. Ask

Him to help you, ask Him to teach you how, for the sake of the Lord Jesus, and He will surely hear."

She knelt down again, with the children round her, in the porch of the old church ; but when the prayer was ended, it might be seen that Sam Dodd had silently crept away.

## CHRISTIAN CHEERFULNESS.

BY H. N. POWERS, D. D.

It is said when Christ appeared to his intimate friends after his resurrection, "Then were the disciples glad when they saw the Lord." Of course this enjoyment continued, though in a little time the Saviour vanished from their mortal eyes, for they saw Him by faith, and His own joy was with them. So now the devout believer is glad when he sees the Lord. Gladness is the first emotion of the soul new-born into the kingdom, and is the privilege of all who walk intimately with the Redeemer. Let us note a few examples of the effect of this blessed recognition in the Christian life.

1. *In easing the ordinary burdens of life.* A great many are called to suffer nothing very grievous on any particular day, but the iteration and reiteration of the same duties, the same vigilance, the same toils, become in time wearying and depressing. The care of the house, of the family, of business, continues and increases with no happy respite. Little things, by their variety and number, perplex, and constant vigilance fatigues ; and so by the monotony of labor, by the irritation of ever-present care, by the pressure of daily demand for service of heart and brain, there is produced a dullness and heaviness of spirit, a discouragement in which there is little sunshine, a staleness of life itself which is perhaps as trying to one's patience as positive suffering. Now let a person affected thus, fairly behold the Lord as his companion, pleased with all his fidelity, sympathizing in all his perplexities, and interested in everything that pertains to his temporal and eternal welfare, and cheerfulness shall take the place of depression. There shall come into his heart a glow of feeling that shall cast brightness over all the world. It is when we lose sight of the Lord in the midst of our daily duties, that we fret and carp and complain.

2. *Some persons are habitually gloomy because they are unable to secure what they fix their hearts upon.* Through some untoward causes they meet with frequent disappointment, and get into the habit of brooding over their ill fortunes. If such could see the Lord as He is ready to disclose Himself to them, if they could discover how He is leading them, how He would educate them for His kingdom, how rich are the spiritual compensations which might be theirs, they would find their experience of life vastly improved. Light would dawn on their darkness. Perceiving that real gain is godliness, they would mourn over no absolute loss because they do not attain their earthly end. They would feel great contentment in what Providence bestows ; and in the conviction that all things are working together for their good, they would taste a gladness fairly inspiring to their lives.

3. *In cases of severe temptation.* Sometimes the Christian is strangely and grievously beset — assaulted in just the most vulnerable point. By compromising his integrity, by gratifying a grudge, by consenting to a plausible proposal, by consulting a mere mercenary interest, by allowing a bad passion sway for the moment, he may seem to be sure of gaining a desirable end. The Tempter is subtle and he is weak. Perhaps poverty, pride of family, sensitiveness to a worldly opinion, regard for personal comfort, restiveness under foul aspersion, or ambition for power and distinction are pressing him into the snare. He feels that he is on treacherous ground. His conscience recognizes the right, but will he accept it in the midst of his embarrassment and the powerful fascinations that appeal to him. Yes verily, if he will but see the Lord as He bends over him with the look of divine compassion, if he will but take the hand that is offered to lift him out of the ambuscade of the enemy. Let him once fairly consider that the blessed Jesus is with him, marking his inward struggles, tenderly solicitous of his integrity, and ready to afford abundant grace in his infirmity, and the inspiration to duty shall be quick and commanding. The way shall be clear before him, and in the glow of his holy purpose he shall snap the bonds of the Seducer and get the victory through Him who overcame the world.

4. *In cases of suffering.* There are persons who, through frequent sickness, constitutional infirmity, and manifold troubles, enjoy little that is esteemed desirable on earth. The tendency of such an experience is to beget a settled melancholy, a peevish spirit, a habit of seeing everything on the dark side, and of accepting the most unfavorable explanation of their trials. Now, whenever the Lord is seen by such as Redeemer, brother, friend, — when His sympathy is appreciated, when He dwells by the fireside of the afflicted, and by the couch of the invalid, when His presence fills the heart, then the gloom vanishes. There are no spots so cheerful as some of these chambers of the languishing. No lives are more gladsome than some of those to whom the world affords no pleasures. They live in the blessed companionship of their Lord who is their joy and consolation.

5. *In times of sharp bereavement.* Seeing Jesus as "the resurrection and the life" brings a comfort like that which

filled the hearts of the disciples in the upper chamber. For He is the witness and pledge of the life immortal. With Him are associated the loved who have departed in the faith, who shine in His likeness and participate in His glory beyond evil, and pain, and tears. So in this recognition of Him as the consoler, the light of the grave, the fountain of everlasting life itself, the darkness breaks from the house of mourning, and peace comes to the faithful though bleeding heart.

It is this spiritual inner recognition of Jesus that gives life its brightest aspect. True cheerfulness is an ingredient of Christianity, and if found anywhere ought to be illustrated in the believer. There is such a thing as accepting *all* providences in a humble and teachable spirit, as making the most out of our common blessings, as interpreting all trials in the light of infinite goodness, — as a habit of looking at the good of life rather than the evil, and of finding pleasure in the very duties that are given us to discharge. Christ would even shine into our hearts, exalt our affections, refine our sensibilities, purify our spiritual vision, and lift our whole being to a nobler plane. Those who live near to Him, or rather those in whom He dwells by the grace and sweetness of His love, need not be told that His blessed promise of His own peace to His disciples is verified in their happy hearts.

#### LUTHER ON PREACHERS.

*Watchwords for the Warfare of Life*, is the over quaint title of a work just published by M. W. Dodd, which consists of extracts from the writings of Martin Luther, collected by the author of the *Schonberg-Cotta Family*. They are fruitful clusters, full of apt words for every state and stage of the Christian life. They show how orthodox was the Reformer; and how far from those who claim to be his disciples; Protestants, as they say of Protestants, who deny the Lord who bought them and all the Gospel and the religion for which he suffered the loss of all things. Here are a few specimens of his excellent good sense on one of the most important themes: —

"I myself know nothing of Luther; will know nothing of him. I preach nothing of him, only Christ. The devil may take Luther (if he can). If he leave Christ in place, it will be well with us too.

"He who has one word of God, and cannot make a sermon out of it, can never be a preacher. To preach simply is high art. Christ does it himself. He speaks of husbandry, of sowing seed, and uses simple peasant's similes.

"Albrecht Dürer, the famous painter, used to say he 'had no pleasure in pictures that were painted with many colors, but in those that were painted with choice simplicity.' So is it with me as to sermons.

"His portrait of a good preacher. A good preacher should have these virtues and qualities.

"First, he should be able to teach plainly and in order.

"Secondly, he should have a good head.

"Thirdly, he should have good power of speech.

"Fourthly, a good voice.

"Fifthly, a good memory.

"Sixthly, he should know when to stop.

"Seventhly, he should be sure what he means to say, and should study diligently.

"Eighthly, he should be ready to stake body and life, goods and glory on its truth.

"Ninthly, he must suffer himself to be vexed and criticised by everybody.

"When asked which was the greater, to controvert adversaries, or to exhort and hold up the weak, he said; 'Both are good and needful, although to comfort the faint-hearted is something greater; and yet the weak themselves are edified and improved by hearing the faith contended for. Each is God's gift.'

"You should not attempt to judge or criticise yourself. It often happens to me that I am ashamed of my sermon, when I have finished it, and think how cold it has been. Yet others have afterwards commended the same sermon to me.

"A preacher must be both a warrior and shepherd. 'Ye are the salt of the earth.' Salt bites and pains, but it cleanses and preserves from corruption.

"Teach the Gospel simply, without any snapping or biting. Every one should be content with his own gifts which God has given him. We need in any building more common stones than corner-stones."

#### THE BROTHER OUTSIDE.

The *National Baptist* relates the following incident from Rev. H. Clay Trumbull: —

I was once called to preach in a State Prison. When I heard the tramp, tramp, tramp of the men, and saw them filing into their places, thinking how few of them had improved their Gospel privileges, I was deeply impressed with my responsibility. I felt my own sinfulness, and that all the difference between me and them was owing to the grace of God. I told them so, and tried to impress it on them, that they should each for himself seek pardon for past sins, and divine help to be holy in heart and life hereafter. While all seemed interested, there was one man whose heart was especially moved, and who sent special request that I would visit him. I did so; that is to say, I went down the hall and stood before his cell. I put my finger through the grating and just touched his finger. While the tears were running down his face, he sobbed out the inquiry: "Did you mean what you said about sympathizing with us, and that only the help of God made you differ from us?" I assured him

that I meant and felt exactly so. "O, then," said he, clasping his hands, "I thank God, and I thank you. I am here for life; but I can stay here more contentedly now that I know I have a brother out in the world." I, too, thanked God more than ever for such a Gospel.

Some years after that, I related this incident in a meeting, when an aged man, bathed in tears, arose, and with a trembling voice, exclaimed: "The Lord bless you, my dear sir, for your attention to that young man. He was my son. He was afterwards pardoned out. He enlisted in the army; he did his duty faithfully; he was captured in a battle and died in a rebel prison, to the last moment thanking God and thanking you for your sermon and your personal kindness."

#### STANDING FIRE.

A young soldier, going to his barrack-room to sleep for the first time, quietly knelt down to pray in the presence of his comrades. This act was the signal for a storm. Hisses, shouts, and whistling filled the room with hideous noise. Belts were thrown at the kneeling soldier, and one man leaped upon the bed and shouted in his ear. But he was unmoved to the end of the prayer, when he arose and silently went to his repose. The next night his comrades eagerly watched to see if he would dare to pray a second time. To their surprise, he again dropped on his knees, and they saluted him with the same noises as on the previous evening. He did not flinch, however. The third evening he kneeled down and prayed, regardless of their continued mocking noise. On the fourth evening the noise was less; on the fifth it was still less, and on the sixth one of the soldiers exclaimed — "He stands fire! he stands fire! He's genuine." After that no one disturbed him. He had overcome opposition — he had won respect. — *Presbyterian*.

#### "NOBODY SPOKE TO ME."

An intelligent lady, relating her Christian experience to the church, said: — "I was deeply convinced of my sinfulness, and went mourning many days. My soul thirsted for the waters of life, and I earnestly wished that some person would address me on the subject of religion; but *nobody spoke to me*. I sought the society of church members; but they talked of other things, and said nothing to me about my soul. I went to the house of Rev. Mr. H——, in hope that he would converse with me; but he made no allusion to the subject, and I returned home sadly disappointed. I do not relate this to reproach any one, but to suggest that Christians should seek opportunities to speak with the unconvinced about their spiritual welfare; and I believe they will find persons whom they may benefit, and who will thank them for their faithfulness."

A prominent member of the church said: "This is like my own experience. When I was thirteen years old I felt myself a sinner, and tried to pray in secret, and wished that some Christian would talk with me, and tell me how I might be saved. I might thus have been preserved from the life of sin and folly that I afterwards lived."

There is little doubt that many persons are prevented by diffidence from revealing their feelings, who, by the influence of kind friends, might find the light, and become decided Christians; but being neglected, their feelings wear away, and they again become indifferent, some of them remaining a long time in darkness. — *F \* \* \**.

#### THE STAFF OF DEATH.

Not long ago we were standing by a counter from which excellent bread was sold, while behind a screen at the end of the room, liquors were dealt out to customers. A gentleman who was purchasing and praising the bread, remarked, "The staff of life here, but quite another article yonder." The clerk immediately replied: "Yes, we ought to have the 'staff of death,' as well as the 'staff of life.' The staff of death is its main support!" We accepted, as graphically true, the new term. Death physical, moral, and eternal; lean upon it. The powdered grain comes from the baker's hands, life's great supporter; the harvest from the distiller's worm, liquid ruin. And shall the two products be put by law on an equality, and divines declare a heaven-appointed agreement?

#### PERSECUTING THE METHODISTS.

Throughout the land, the appearance of either of the brothers was the signal for disorder and violence. Preaching-houses were gutted and burned, the preachers assailed with stones and other missiles; they were waylaid and beaten, their property destroyed, their clothes torn to pieces. Even in Cornwall, where their labors made the desert places glad, their meeting-houses were burnt as bonfires, and the gentle poet, Charles, on several occasions narrowly escaped with his life. A singular entry still remains in the parish-book in the vestry of Illogan Church, "Expenses at Ann Gartrell's for driving the Methodist, 9s.!" This is the enduring record of the fact that the church-warden, placing himself at the head of an infuriated mob, drove Wesley and his congregation beyond the parish boundary, and afterwards regaled his followers with drink at the old ale-house at Pool. In Staffordshire, the story of the bloody and brutal assault made upon the Wesleys, year after year, is still told among the regenerate descendants of the assailants. In Yorkshire, the fanaticism of the people, hounded on by the clergy, rose to such a height that for many a year the brothers itinerated among its fierce population at the peril of their lives. Even in the metropolis, the fury against these uncompromising evangelists for long defied the authority of the law. There is a triumphant hymn, very dear to Methodists, associated with one memorable day in Whitechapel, when the word on Wesley's lips being sharp as the sword of the Spirit, a mob, after vainly endeavoring to disperse the enthralled crowd by driving cattle among the women and children, assailed the preacher with stones, one

of which cut him severely on the forehead. Yet all the more earnestly discoursed he of righteousness, temperance, and judgment to come, as he wiped the flowing blood away. For thirty years the history of unremitting, brutal violence accompanied Gospel triumphs such as have never been witnessed in our land. Among the many organized persecutions of the Wesleys which are referred to in their hymns, the worst was that at Calne in Lancashire, inasmuch as it was raised by a clergyman of considerable learning and ability. On hearing that the Wesleys were expected in the neighborhood, he preached a sermon with the avowed object of inflaming the populace against them. The proclamation afterwards issued is a singular proof of the fanaticism of which the defenders of moderation were capable in that day: — "Notice is hereby given, that if any men be mindful to enlist into his Majesty's service, under the command of the Rev. G. White, Commander-in-Chief, and John Banister, Lieut.-General of his Majesty's forces, for the defense of the Church of England and the support of the manufactory in and about Calne, both of which are now in danger, let them repair to the drum-head at the Cross, where each man shall have a pint of beer for advance and other proper encouragement." The mob, thus pastorally led, not only savagely beat Wesley and his companion Grimshaw, but threw many of the Methodists from a rock twelve feet high into the river. — *Sunday Magazine*.

#### THE FULLNESS OF CHRIST.

O what a sight to be up in heaven, in that fair orchard of the trees of Paradise, and to see, and smell, and touch, and kiss the fair field-flower, and that evergreen Tree of Life.

I look not to win a way to my home without wounds and blood. Christ hath so handsomely fitted for my shoulders this rough tree of the cross, as that it hurteth me nowise.

Love, love, — I mean Christ's love — is the hottest coal that ever I felt. O but the smoke of it is hot: cast all the salt sea on it, it will flame. Hell cannot quench it; many, many waters will not quench love. Christ is turned over to His poor prisoner in a mass and globe of fire. I wonder that He should waste so much love on such a waster as I am; but He is no waster, but abundant in mercy. There are infinite plies in His love that the saints will never attain to unfold.

Great men are dry and cold in doing for me. The tinkling of chains for Christ affrighteth them.

Suffering is the professor's golden garment.

Fasten your hold on Christ. Having Him, though my cross were as heavy as ten mountains of iron, when He putteth his sweet shoulder under me and it, my cross is but a feather. — *Garden of Spices*.

**THE DIVINE INSPIRATION OF THE BIBLE.** — Is the Bible infallibly inspired? Bacon and Newton thought so; and if so, the Almighty actually spoke, during a succession of ages, through the mouths of Jews. Is the Bible uninspired? Name, then, another race whose chief literary monuments, brought together into a single collection, could serve for moral guidance to the most civilized nations of Christendom, and be accepted as beyond comparison the best collection of religious writings in existence, by Lessing and Goethe, by Sir William Hamilton and Mr. Carlyle, by earnest men of all creeds and of no creed. Try to make a Bible out of the literature of Greece or the literature of Rome, and see how it will look beside the Old and New Testaments. — *Saint Paul's*.

**THE SEARCH FOR A PERFECT CHURCH.** — Canon Stowell once told the story of his interview with a clergyman who had left the Church of England. Canon Stowell. — "Well Mr. —, so you have left the Church of England. What Church have you joined?" A. — "Not any yet; I am in search of a perfect Church." Canon Stowell. — "By joining it, you or any one else would render it an imperfect Church."

**THE PAST YEAR.** — The year 1868 will be memorable for some of the most remarkable natural phenomena of which there is any record. Storms and tornadoes in various portions of the world marked its earlier months; earthquakes and volcanic agitations that have been as fearful in some countries as any mentioned in history, and extended over a larger part of the earth than at any former time, having distinguished its middle months; and meteoric displays in the heavens, more brilliant than ever before observed, and so general as to be reported in Europe and all parts of America, have thus far signalized its later months. What is yet to be, before the year shall end, cannot be foretold even by those who claim that they predicted these wonders, though they do not withhold their announcement of coming marvels. It is the part of philosophy to seek an explanation of the facts which have forced themselves upon our notice. It is the part of religion, reverently to bow before Him who so fearfully and grandly reveals His power in nature, and seek His favor. They should join hands in these respective offices, for religion is never more beautiful than when it is intelligent, and philosophy is never more worthy than when it is religious. These are not the times for skepticism, but for humble, yet earnest, deep-questioning faith. — *Occident*.

**WHY DO MEN CALL WOMEN ANGELS ONLY WHEN YOUNG AND BEAUTIFUL?** — Because they are after the body, not the mind. They court the senses, not the intellect. They seek love, not affection. They act humanity, not divinity. They play the brute, not the image of the Creator. When old and ugly, men pass no such compliment to women. Hence, the word angel becomes an insult. Flattery is nothing else but lying. Commendation is the reward of merit. How insipid this never ceasing compliment is! — *Geo. Francis Train, in The Revolution*.

## For the Children.

## LOVE LIGHTENS LABOR.

A good wife rose from her bed one morn,  
And thought, with a nervous dread,  
Of the piles of clothes to be washed, and more  
Than a dozen mouths to be fed.  
There's the meals to get for the men in the field,  
And the children to fix away  
To school, and the milk to be skimmed and churned;  
And all to be done this day.

It had rained in the night, and all the wood  
Was wet as it could be:  
There were puddings and pies to bake, besides  
A loaf of cake for tea.  
And the day was hot, and her aching head  
Throbbed wearily as she said,  
"If maidens but knew what good wives know,  
They would be in no haste to wed!"

"Jennie, what do you think I told Ben Brown?"  
Called the farmer from the well;  
And a flush crept up to his bronzed brow,  
And his eyes half bashfully fell;  
"It was this," he said — and coming near,  
He smiled, and stooping down,  
Kissed her cheek — "Twas this; that you were the best  
And the dearest wife in town!"

The farmer went back to the field, and the wife,  
In a smiling and absent way,  
Sang snatches of tender little songs  
She'd not sung for many a day.  
And the pain in her head was gone, and the clothes  
Were white as the foam of the sea;  
Her bread was light, and her butter was sweet,  
And as golden as it could be.

"Just think," the children all called in a breath,  
"Tom Wood has run off to sea!  
He wouldn't, I know, if he only had  
As happy a home as we."  
The night came down, and the good wife smiled  
To herself, as she softly said,  
"Tis so sweet to labor for those we love,  
It's not strange that maids will wed!"

## WILLIE'S CHRISTMAS PRESENT.

BY EMILY C. PEARSON.

"O father! bring the gun quick; the corn-birds are yelling like sixty in the grove!" exclaimed Willie Walton, bursting into the room. It was Christmas week and Santa Claus had given him a gun — "a *real* gun," with his name handsomely engraved upon it.

"Like sixty!" repeated the father; "are you quite sure?"

"Yes sir, you can kill lots."

"O no, I couldn't think of killing sixty corn-birds," dryly replied Mr. Walton. "It would take too much powder and shot, besides too much time and fuel to cook them."

"I did not mean sixty birds, father, but there are two there, I am just as sure as can be, and they make a noise like sixty."

"Ah! but I do not see how two birds can make as much noise as sixty. If, however, you will try to keep to facts, my son, I'll go and hunt with you a little while;" and he cheerfully laid aside his book.

"O do, father, I'll never talk so again."

"No rash promises, Willie; do well is better than say well. Give me deeds rather than words."

Mr. Walton wished to teach Willie how to use his present, and said further, "As there are so many corn-birds, and they are at so much pains to let us know where they are, I guess we'll take time and see if we can load the gun."

"In the first place, we must not put in too much powder, or the gun will kick. There, that's about right," he added, as he poured a little into the palm of his hand, which he carefully emptied into the muzzle of the gun.

"Now I must put in wadding to keep the powder in its place," and with the ramrod he pushed a small piece of paper down the barrel upon the powder. Then putting in a little shot and more paper, "ramming them home," he fitted the percussion cap and pronounced the gun loaded. All this was done in less than a minute, and the two left the house for the woods near by. Willie Walton was an earnest, sanguine boy, full of fun and activity, and his busy imagination sometimes turned his eyes into queer little self-acting magnifying glasses, which saw things magnified and multiplied, that is, larger and more of them than there were.

A gunning expedition with his father was what he greatly desired, and like a shrewd little manager that he was, he had made use of the call of the birds, to bring it about.

The place was vexingly innocent of game, but the wish was father of the thought, and under the magic of his gaze, a tuft of grass was turned into a partridge, a small log became a rabbit, and a bunch of leaves was a monstrous owl staring at them from the branch of a tree; whatever he saw was changed as if by a fairy. "See," he exclaimed, pointing as he spoke, "there are a couple of partridge right in those bushes." The father smiled, and took him directly to the spot, but there were no birds, neither sound of flight. Willie hung his head, for they had already explored the grove, and found no corn-birds,

and he had good reason for being a little crest-fallen. As, however, his father turned to go home, he begged to be intrusted with a little hunting on his own account, with his new gun. "Maybe I shall see something truly, this time!"

"Well, my son," Mr. Walton replied, as he hung the powder-horn and shot-pouch across Willie's chest and shoulder, "be very careful and not get hurt, and don't shoot anybody's horse or cow."

"Never fear!" returned Willie, "I'm a brick at shooting, you'll see!"

"A brick! if no better than that I would not care to try, if I were you!" But Willie was too intent on his expedition to notice what his father said, and shouldering his gun, started for the woods. There he saw a variety of game, as he thought, from squirrels to woodchucks, but somehow, before he could get his gun into position, they would be gone. Finally, before he had had a shot, he was brought to a stand by the baying of a neighbor's hound, and as he was known to be a ferocious animal, Willie thought it best to turn back and hunt nearer home.

"Halloo! that you, Mr. Rabbit," whispered Willie, as he beheld the loveliest little brown creature with the brightest eyes, and which was so entirely occupied watching something that it did not perceive his approach. "Keep still a moment, my beauty, and I'll fetch you!" said Willie, as, trembling with excitement, he pulled the trigger.

"Bang!" went the cruel gun. Over rolled the lovely brown creature, which turned out to be no other than Willie's dear little kitten!

Ah, what a shock was that to Willie. He went into the house, and having hung his gun upon its bracket, sat down beside his mother, and in broken voice told her what had happened.

"Ah, Willie," said Mr. Walton the next day, "why can you not see and tell things as they are? To exaggerate is a kind of lying. Only yesterday you saw twelve soldiers marching towards the house. You would insist that you were right, but the soldiers proved to be only garments on Mrs. Barton's clothes-line!"

"You said too that you had brought all the wood in, although you had left the larger part without, and this morning you had the labor and chagrin of digging it out in the snow."

"Last Sabbath, when you lost your cap, you were quite sure that you had hung it up in its place, yet shortly after your mother found it crushed under the sofa cushion.

"I do not think that you meant to deceive in these instances, but you are not careful to know the facts, and to speak the truth, the whole truth, and nothing but the truth."

Willie pondered what his father had said, and did not forget to pray for grace to overcome the fault he had so kindly pointed out.

## A WIT TO A WIT.

A well-known political letter-writer sent the following letter of thanks to the equally well-known "Willy Wisp," whose rebuses in *Young Folks and Boys and Girls*, are the delight and torment of all puzzle solvers. It was in response to a Patent Medicine Almanac on whose outside was a picture of St. George and the Dragon. Seldom have the contents of those documents been more spicily extracted and served up.

LINCOLN ST., DEC. 25, 1863.

MY DEAR WISP: — Many thanks for the beautiful and significant gift which you sent to me, a few days ago, in anticipation of Christmas. I have often heard of Hostetter and his works, but have never before had the pleasure of possessing them. I recognize your hand in the innumerable rebuses with which the pages of the volume you sent me are adorned. Are you and Hostetter identical, or do you illustrate for him? How ingenious is the device on the outside cover! *Horse letter*, — Hostetter. For the first part of the rebus you have St. George's noble charger, and for the second, the dragon which is made to personate the *letter*, having, as you see, a strong resemblance to a *ringworm*, which is the same thing as *letter*, you know. But why need I to explain to you? I see in the author of this charming riddle, not only the Doctor, familiar with cutaneous disorders, but the great rebus maker of the age. I do you homage, for homage is your due.

I have not, I confess, perused the entire work of Mr. Hostetter, but I have looked at it enough to admire his versatility of talent, the ease with which he ranges from grave to gay, from lively to severe. His sayings at one time remind us of Joe Miller's and Josh Billings's best, and anon you are astonished by astronomical observations, which indicate the widest scientific scholarship, and historical remarks which show a familiarity with that branch of study, worthy of Macaulay or Froude, or Gibbon, or Grote. Nor does this great genius disdain to make himself acquainted with simple household and farming matters. On one page I see a recipe for muffins, and on another, the information which must be invaluable to the yeomanry of our country, especially of the West, that "hog cholera is cured by tar." I observe this author is also one of the most cautious of men. See last page for a disinterested warning to all men and women not to purchase an unauthenticated article of bitters. With what a fine indignation does he proclaim his purpose to hunt down all counterfeitors and pretenders. Notwithstanding all these meritorious features of the work, I find it at times obscure. The rebus on the first inside

page, entitled the 12 signs of the zodiac, is, thus far, beyond my powers of elucidation. "Aries, a Ram Head," must mean "A mutton head." But beyond this I have not gone. There are some solecisms also. "Ember day" comes in February. I supposed it occurred in November or December. But perhaps I don't remember as well as I ought. Why should I, a chronologist in embryo, dispute or doubt the great historical Hostetter? I find the date of the burning of Rome, but it did not, as I have always supposed, occur on Ash Wednesday, but on the 19th of December. "Tea destroyed" also in December. I find this correctly set down, and close by it a curious bit of recondite information, to wit; "gr. E. elong," which is of course a misprint for oolong. So we know the kind of tea the *hy sons* of liberty were engaged in throwing overboard. Are you not interested in the great amount of information concerning the saints? St. Swithin, St. Martin, St. Clement, and so on. St. Hedwig must have been a barber. Perhaps so called because he would not shave his customers. But time would fail me to point out the beauties of this work, and they must be more familiar to you than to me. Let me pause to note one obvious error. To say that Irving died on the 28th of November, and that Goldsmith was born the next day, the 29th, is clearly wrong, for how could the former, in this case, write the latter's biography. Such mistakes should be made right in the next edition of a million which is called for. One thing more. Please tell me in a *whisper*, what "Willibald" means (see August 7th). Is this prophecy, or what is it? If baldness has really come, let me recommend the *Golden's Tar*, which is a better article than that which is used for the cure of Hog Cholera.

## NOBLE BOYS.

Yes, I often feel myself humble and base-minded in the light of the pure and generous thoughts of boyhood. I know that my Father has prepared for me a blessed home, through the gates of which I trust one day to enter into everlasting rest, and there to dwell by the river of the water of life, and beneath the shade of the tree of life, whose leaves are for the healing of the nations of earth; but I believe that many of those boys whom I have taught, and scolded, and flogged, shall press in before me through these golden gates, and shall stand nearer the right hand of Him that sitteth on the throne, their garments shining eternally with the unspeakable glory of righteousness, and on their fair brows, in letters of living fire, —

"BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD." — *A Book about Dominies.*

## HOW TO BE MISERABLE.

Sit by the window and look over the way to your neighbor's excellent mansion which he has recently built and paid for and fitted out.

"Oh! that I were a rich man!"

Get angry with your neighbor and think you have not a friend in the world. Shed a tear or two, and take a walk in the burial-ground, continually saying to yourself: —

"When shall I be buried here?"  
Sign a note for a friend and never forget your kindness, and every hour in the day whisper to yourself: "I wonder if he will ever pay that note?"

Think everybody means to cheat you. Closely examine every bill you take, and doubt its being genuine until you have put your neighbor to a great deal of trouble. Put confidence in nobody, and believe every man you trade with to be a rogue.

Never accommodate if you can possibly help it.

Never visit the sick or the afflicted, and never give a farthing to assist the poor.

Buy as cheap as you can and screw down to the lowest mill. Grind the faces and hearts of the unfortunate.

Brood over your misfortunes, your lack of talents, and believe that at no distant day you will come to want. Let the workhouse be ever in your mind, with all the horrors of distress and poverty.

Follow these receipts strictly, and you will be miserable to your heart's content — if we may so speak — sick at heart and at variance with the world. Nothing will cheer or encourage you, nothing will throw a gleam of sunshine or a ray of warmth into your heart.

## SCRIPTURE ENIGMA, NO. 1.

I am composed of 38 letters.  
My 6, 26, 1, 33 was Boaz's wife.  
My 5, 26, 30, 32, 9, 20 is a capital city.  
My 37, 38, 25 is a preposition.  
My 22, 12, 16, 26, 31, 23 is a kind of bird.  
My 8, 37, 10, 24, 5 is a book in the Old Testament.  
My 17, 19, 28, 9, 13, 27 is a man's name.  
My 7, 26, 28, 9, 31 is a country of Africa.  
My 2, 26, 21, 18, 15, 20 is a river in New York State.  
My 11, 3, 20, 28, 34, 30, 10, 4, 29 is one of the Western States.  
My 5, 14, 21, 36, 35 is a kind of tree.  
My whole is found in Psalms.

MORRILL A. COLLINS.

## ANSWER TO SCRIPTURE QUESTIONS, NO. 2.

1. Deut. xii. 12.
2. Deut. xxviii. 23-4.
3. Deut. xxviii. 25.
4. Josh. iii. 15, and iv. 18.
5. Josh. vi. 26.
6. 1 Kings xvi. 34.

## THE SEMI-CENTENNIAL ANNIVERSARY.

The Missionary Society of the Methodist Episcopal Church held its anniversary at Washington last week, Sunday and Monday. Sermons were preached by Bishops Ames and Janes, and Rev. Messrs. Harris, Foss, Chapman, and Cookman. At the evening meeting Chief Justice Chase presided, and made the following very able address. We copy the address from *The Methodist*.

"Christian missions propose nothing less than the conquest of the entire world. They propose not merely the reduction of all nations and of all governments to conformity with Christian laws, but they propose the subjugation of every individual heart. No other such enterprise ever engaged the thoughts of man. There have been conquerors from time to time, through the whole history of the globe, from the days of Nimrod to the days of Napoleon; but no one, in his insane imagination, ever expected to extend the sceptre of his dominion over all the inhabitants of the globe, and much less over every thought of the understanding, and every purpose of the heart. Yet such is the enterprise of Christian missions. To such an enterprise great difficulties necessarily oppose themselves, and it is well that those difficulties should be looked directly in the face. In the first place, consider the character of true religion, compared with the religions which it is proposed to displace. The Christian religion makes no compromise with any wrong or with any sin. All other religions do. The Christian religion demands the renunciation, the self-sacrifice, the subjugation of some of the dearest emotions and most cherished passions of the human breast. All other religions more or less gratify these inclinations. The Christian religion denies all merit to man, and ascribes all merit to the Saviour. All other religions ascribe merit to man alone, and if they look to the future, and for divine blessings, they look for them through his own works. Hence, we see at once that the Christian religion undertakes the work of converting an unwilling world, and of overcoming the wills of men.

"There are of those professing some form of Christian faith, of all Christian peoples upon the face of the globe, some three hundred and forty millions, according to the statement of the best statisticians; and on the other side, there are six hundred and sixty millions of those who, in some way or other, are opposed to the Christian religion. Of these three hundred and forty millions, I need not say to you how comparatively few are enlisted in the work of the dissemination of the truth among the nations. And yet it is these few, humanly speaking, who are obliged to combat all this mass of men, and reduce them personally and collectively to obedience to the faith of Christ. Looking at the subject from this point of view, it would seem useless to undertake the task. But there are other points of view which ought to be considered. Let us consider for a moment what the present condition of the world is, in reference to the possibility of accomplishing an enterprise which is founded upon faith and reason.

"All thoughtful persons will be struck, in looking over the history of mankind, with this fact, that whenever any great development was to be made in civilization, whenever any great step forward, in the progress of the human race, was to be taken, God, in his goodness, has raised up somebody to prepare the way, to make some inventions, to devise some process, to attempt some achievement, by which the world has been prepared for this advancing step. Now, there are some things which have struck me as worthy of remark in the present condition of the world in this connection.

"In the first place, nations have become fewer than they were. There are not so many nations upon the face of the earth as there were formerly; nations have become larger than they were; more individuals are enrolled under the same government. Then, again, while mankind have been greatly separated by language, there are fewer languages. Small languages are passing away, and languages spoken by many peoples are taking their place; and this indicates preparation in a still greater degree for the unifying of the nations. Then, the means of intercourse between nations have been greatly enlarged, and that within this century. Formerly, in ancient times, the Mediterranean was the great sea, and all the tempests of which we read in olden times took place upon the Mediterranean. It was upon that sea that Caesar was floating when he said to his terrified captain: 'Fear not; thou carriest Caesar.' Now we traverse the broad Atlantic and the broader Pacific by the aid of steam. And not merely has intercourse in this way been very much increased and facilitated, but we have the telegraph, by which the world seems to be bound together with electric chains. Now we can speak from one end of the world to the other by a single flash, and the time is not far distant, unquestionably, when will be realized that which was said by a great genius — 'All the powers of the mind will be realized in actual, transmitted thought; not only will the mind, in its conception, belt the world by a single flash' — but the telegraph will be taught the language of all nations. Formerly, it took years to circumnavigate the globe; the time is not distant when it will be possible to leave Washington toward the West and return from the East in sixty days.

"Now, it seems to me that nobody can doubt that these preparations indicate some mighty result, some forthcoming dawn, some era of development and progress, something of good for the human race, or we must mistrust the God who made us. But this is not all, nor is it the most. These preparations are made by the same Divine Providence which is pledged to the consummation of this work. Christians are not too numerous now; but they were much less numerous when the command was given, 'Go ye and preach the Gospel to every creature!' together with the promise that all who believe shall be saved. There were but eleven persons to whom that promise was given, and there were but one hundred and twenty, as this volume records" (pointing to the Bible) "who attended what might, perhaps, be called the first missionary meeting. From them has come the work that has been done. The world is already one third Christianized, and a little more, taking the Christianity such as it is, to be the representative of Christianity such as it ought to be.

"If, then, so much has been done under the guidance of Providence, and under the leadership of the Captain of our salvation, what ground remains for distrust that all the rest will be accomplished? Who can doubt that the time is coming when all the world will yield its obedience to Christ? We must not forget that the first conquests of Christianity, while achieved over a highly civilized people, comparatively — the Roman and the Greek — were achieved over forms of religion which were diverse and discordant; but the triumphs of Christianity are to be achieved over compact and established systems of error. The systems of Brahmin, of Buddha, and of Mohammed are all thoroughly organized, and the disciples and professors of Brahminism, Buddhism, and Moham-

anism constitute almost all the nations of the earth which are now to be reduced to the obedience of Christ.

"I saw, only a day or two ago, an illustration of some of the difficulties which are to be overcome. I saw an essay written by a Japanese gentleman, a very able scholar, upon the Christian system. He claimed the superiority of his own, and denounced the Christian system as evil; and it is very singular that his two leading objections to the Christian system were founded upon precisely the two ideas which we consider as lying at the foundation of all progress. He objected to the doctrine of the fatherhood of God, as taught in the Bible. He said he had read it from the first chapter of Genesis to the last chapter of John; and he found everywhere taught in that Book the fatherhood of God. He insisted that that was incompatible with proper devotion to the Mikado and the rulers of the Japanese Empire. His next objection was to the brotherhood of man. He found that taught everywhere in the Scriptures, and said that was incompatible with proper reverence for rank. This argument, such as it was, was ingenious and plausible from that point of view, and was disseminated through the Japanese Empire for the purpose of protecting it against the dangers of Christianity. These things are to be overcome. They are to be overcome by self-sacrificing missionaries, by the aid of Christians at home, by the prayers of men and women, and, above all things, they are to be overcome by the Spirit of God and the faith of Christ Jesus.

"We need not be at all uneasy. Every form of error is falsehood; every teaching, except that which lies at the foundation of morals, is a lie. Ours is the truth; and when the first disciples went forth into the world, with nothing but the truth enclosed in this holy volume, they went forth to conquer, and the churches of our time, if they will exercise similar faith, may go forth to conquer. All that is to be done is, for each one to ask himself, 'What part am I to take in this work?' to look at it as a matter of personal duty and as a matter of personal faith, answering to himself as he will answer finally to God, and then the great revival, which now seems to be taking place through Christendom, will break out into a new crusade; not a crusade with banners and military leaders; not a crusade aiming at material conquests over men; but a crusade which proposes to itself nothing less than that great conquest to which I adverted at first — the conquest of the world, and the bringing of every thought into captivity to Christ. Let us, my friends, do our duty, and we need not fear that Christ will soon take to himself the heathen for his inheritance, and the uttermost parts of the earth for his possession."

Hon. Mr. Price of Iowa, spoke of the necessity of showing our faith by our works, and said — \*

"The Order of the Brothers of La Trappe, when they met in their convocations, greeted each other with the salutation: 'Brothers, we must die.' Would it not be a better salutation for Christians to give each other, 'Brother, we must live'? live in deeds of benevolence and usefulness? live in deeds that will make the world glad?"

Bishop Janes dwelt on the theme which had been enunciated by the Chief Justice, and confirmed by Mr. Price, the unity and brotherhood of manhood as the human basis of the Missionary enterprise. He narrated this incident: —

"One of the earliest missionaries to India, an excellent Baptist minister, gives us this incident: One day a heathen youth came hurriedly into his presence, and, in an agitated manner, said to him, 'Sir, I have a precious flower to give to some one, but I can find none worthy to receive it.' The minister understood his figurative language, and he began at once to describe to him Jesus, the One altogether lovely, the One of infinite beauty and excellence, and no sooner did he cease the description of His character, and the statement of His love, than this intelligent heathen youth exclaimed with earnestness, 'I give Jesus my flower (meaning his heart) for He is worthy.' In all that realm around him he could find nothing worthy of his highest love, nothing that would satisfy the affections of his immortal soul. And that want is felt by every heathen to-night."

He also showed that only Christianity could make the emigrants rushing to our shores good citizens, or preserve the nation in its integrity, and advance it in liberty and righteousness. Bishop Ames made this lucid statement of the prospects and workings of the Society: —

"Just about fifty years ago this Society was organized. Its income for the first year was only eight hundred dollars. We have collected and expended from the commencement about eight millions, and not one dollar has been paid into the Treasury that has not been satisfactorily accounted for. No draft has ever been protested, nor has the Society ever lost a dollar by the dishonesty of any agent. This great revenue — for it is now the largest revenue collected by any religious organization in the United States — is collected by the voluntary action of the pastors of the churches. We have no financial or soliciting agents. In virtue of his office as pastor, the minister is charged with the responsibility of looking after the interests of the missionary cause, and making collections to sustain it, and in the administration of the affairs of the Society hardly three cents out of a hundred is expended to pay those who perform executive duties. We have three Secretaries at New York, and we pay a book-keeper for keeping the accounts of the general treasury, five hundred dollars a year. That, with the necessary incidental expenses connected with the office, is the sum total of the charge brought against the general treasury for the administration of the affairs of this great Society."

Rev. J. A. M. Chapman spoke of the power of the Holy Ghost to set all our being actively in the work of seeking the lost; money, tongue, feet, all were consecrated to this work. Thus every Christian, in every particular, by converting grace, must be a missionary, if a true Christian.

Judge Reynolds, of Brooklyn, dwelt on the Missionary cause as the essential outgrowth of the Christian life, and that Christian benevolence is the basis of Christian civilization.

Dr. Hare showed how the chief purpose of God and working of Providence was the redemption of the world unto Jesus Christ. Rev. C. D. Foss showed that Christianity was the exclusive and inclusive religion, and America was destined to be its chief servant.

R. S. Matthews, of Baltimore, spoke of the breadth of the Gospel promise, and the need of faith in Christ and His cause; and Rev. Mr. Cookman closed the anniversary with one of his thrilling speeches on the power of Christ in the heart, which he defined to be love, or fire.

## Our Book Table.

FIOR D'ALIZIA, by Alphonse De Lamartine. Translated from the French by George Perry. Hurd & Houghton. This is a pretty story of Italian life, told in Lamartine's best pastoral style. A Raphael Madonna he had seen in the mountains of Lucca, the most beautiful of beings, with a hardly less beautiful babe. Her husband had fallen among thieves, and had become doomed to death; but she delivers him, and all is peace and happiness again in the mountain cottage. The story is professedly from real life, and is good enough and beautiful enough to have such an origin. This description of maiden's charms is quite Oriental: —

"How is she?" he would sometimes ask. "Has she a smooth little forehead, like a cup of milk darkened around the rim with bees?"

"Yes," replied I, "with soft black brows, whose shadow begins to veil her eyes a little."

"Has she hair of the color of the chestnuts fresh from the shell, before the sun has browned them upon the roof?"

"Yes, with the end of the ringlets like the glory around the Madonna over the altar of the convent of the Camaldulines, when the tapers are lighted."

"Has she long beautiful eyes opening liquidly, like a large drop of dew upon a blue flower at early dawn?"

"Yes, indeed, with long lashes which tremble above them like the shadows of the hazels over the running water."

"And her checks?"

"Like the rose velvet before the tents of the silk merchants at the fair of Lucca."

"And her mouth?"

"Like the shells you brought me from the shore of Sierra Venza, toothed at the lip, opening rosy and white, half closed, half open to drink the sea."

"And her neck?"

"Slender, smooth, white, and round, like the little shafts of marble bearing the angel heads on the gate of the cathedral of Pisa."

"And her form?"

"Tall, slender, lithe, and gracefully curving."

"Ah, the very image of her mother at the same age, as I first saw her on your wedding night, three years before I sought her of her parents. And her feet?"

"Ah! if you could see them when, all wet, she wipes them in the grass after having washed the lams in the pool! you would think them the waxen feet of the infant Jesus upon the straw of the stable, as we saw them in the Christmas manger at the convent."

We have received *THE GUARDIAN OF HEALTH*, neatly bound, Volume VII., for 1868. The editor, W. M. Cornell, M. D., has spent an ordinary life-time in studying the diseases that "flesh is heir to," and ought to be well qualified to write upon the means of preserving health and promoting longevity. This volume takes up very thoroughly all the diseases of the *nervous* system, which seem to prevail in an unusual degree at present. It contains, also, many valuable articles on temperance, diet, modes of living, personal habits, schools, heating our apartments, ventilation, sleep, and all that has a tendency to make life comfortable, preserve health, and promote longevity. It may be had of the editor, at 1654 Washington Street, for \$1.50, or will be sent by mail, *post paid*, on receipt of \$1.75.

*The London Quarterly* for October has a fine historical article on the "Archbishops of Canterbury of the Reformation;" one on the "Swiss Lake Dwellings," whose fabulous antiquity it reduces to 2000 B. C., and even less. "As yet we have met with nothing like an absolute convincing proof that the first lakeman drove the first rudely pointed fir-stem in Swiss waters fifteen hundred, or even a thousand years before the Christian Era." "The Homeric Question" is freshly handled on the many-author's side, the Homericides against Homer. Why does not some one get up the *Shakesperiades* as the independent authors of the drama that bear Shakespeare's name. That is better than Bacon alone. They will, when he has been dead three thousand years. His name will help it. It is a title of a host, an army, and can well apply to an army of writers inspired by a dramatic age, as the Homericides were by an epic age. The many other dramatists of that era, like the other story-tellers of Homer's, confirm this theory. Beaumont, Massinger, Webster, etc., etc., were but a portion of the Shakespeares. Patent for this original idea in Shakespeare, applied for: no infringement. "Yorkshire" is well described. — *The Edinburgh* reviews Sybel's "History of the French Revolution." "Hindoo Fairy Legends" are shown to have a strong resemblance to the German fairies, showing human nature the same everywhere. Kinglake is condemned as much as in *Blackwood* he is commended. Darwin discussed, and the "Spanish Gypsy" praised moderately. — *Littell* keeps as bright as ever. So does Oliver Optic, whose *Boys and Girls* is the delight of all the boys; and as they are the delight of all the girls, the title is appropriate.

## Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Sermons on the Failure of Protestantism,	D. Appleton.	Nichols & Noyes, and Lee & Shepard.
The Vision of Dante, Cary,	"	"
The Betrothed, Scott,	"	"
The Works of Charles Dickens,	Roberts Brothers,	J. P. Mages.
Dr. Jacob, Edwards,	Lippincott & Co.,	Little, Brown & Co.
The Clergy of America,	Nat. Temp. Soc.	
Gertie's Sacrifice, Gage,	Harpers,	Dutton & Co.
Jesus of Nazareth, Abbott,	"	"
The Old World, etc., Bellow,	"	"
Nature's Nobleman,	"	"
The Chapel Hymn Book, Hubbard, N. Tibbals.	Presb. Pub. Com.,	Henry Hoyt.
Stories of Christ the Lord, Cuse,	Carleton & Lanahan,	J. P. Mages.
The Romance of M. Benan, Schaff,	"	"
Minutes of Ann. Conf. 1868,	"	"
Meth. Quar. Review,	"	"
Capt. Waltham,	Presb. Pub. Com.,	Henry Hoyt.
Living Age, Vol. 90,	Littell & Gay.	
Children in the Temple, Trumbull,	W. J. Holland,	M. H. Sargent.
Calendar for 1869,	S. Bowles & Co.	
Pensmanship, Conner,	Rand & Avery.	
The North American Review,	Fields, Osgood & Co.	
Manufactured and Builder,	Western & Co.	
The Bibliotheca Sacra,	W. F. Draper.	
Address to N. E. H. G. Society,	Clapp & Son.	
Wilder,	New York.	
Excelsior Magazine,	Littell & Gay.	
Living Age,	N. Y. Tribune.	
The Tribune Almanac,	Carleton.	
Onward, for February.		

## THE HERALD.

BOSTON, JANUARY 21, 1869.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

To READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

## RATES OF ADVERTISING.

Per solid line, Agate type, first insertion,.....	25 cents.
" " " " each continued insertion,.....	20 cents.
" " " " " Business Notices," first insertion,.....	35 cents.
" " " " " each cont'd ins'n, 30 cents.	

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## NOTICE TO AGENTS.

In all cases where it is possible to do so, please send the money with the names of the subscribers, as this will save us much time, and many mistakes—do not wait for all to pay, but send the money and names together and pay for the balance at or before the session of your Conference.

Please be explicit, write in few words, and so plain that "he who runs may read,"—all of which will greatly aid the publisher during the present pressure of business.

## THE CANVASS

is progressing favorably—most of our agents are working faithfully, sending words as kind as are their hearts, and lists which as clearly indicate their works. The canvass has thus far shown that in almost every case where the minister has gone before his congregation and among his people, with good words and strong hopes for THE HERALD, the list of subscribers has been increased. Bro. Ames of Rockport, Mass. (a small charge) has now a list of 150 subscribers. Another brother in a country station sends 30 new subscribers and retains the old list. These cases show how much depends upon the ministers.

In view of this fact we again appeal to our brethren to press the canvass, until each minister adds at least fifty per cent to the old list. If some discontinue, others will subscribe.

Outside of New England, THE HERALD is rapidly gaining a firm foothold. Let all our friends urge forward the good work at home.

## ADVERTISING.

Some of our readers will not be slow to notice the increased space devoted to advertising; we therefore hasten to say that this extra space is added to the paper and not taken from that usually devoted to reading matter. While there may be a few persons who object to all advertisements, there are none who object to the exceedingly low price of THE HERALD. Without advertisements such a paper would cost four dollars per year.

In this connection we will say that we assume no responsibility for any advertisement, except to see that none of a questionable character or style appear in THE HERALD.

We cannot examine every article presented for advertisement, leaving this to our readers, who are supposed to have that excellent commodity known as common sense, in sufficient measure to examine and determine each for himself before investing.

Our subscribers must not expect to see the date to which payment has been made, as printed on the paper, changed immediately. Our work is very pressing at this season, and delays are inevitable.

New Subscribers may not receive the first number as soon as they desire, but we will endeavour to send soon after the reception of the order.

Persons wishing to discontinue THE HERALD can do so by writing us to that effect, giving the Post-office and State to which the paper is sent, and paying all arrearages. It is not sufficient to return a paper with no postmark.

We continue to send THE HERALD to all subscribers until ordered to discontinue.

A brother from Maine writes—"The last paper (Jan. 7) was super-excellent. One from New Hampshire: "I cannot well do without it." Another: "The best paper in the connection." Such words in great numbers are coming to cheer us in our work.

## FOR NEW AND OLD.

We are prepared to offer to all of our subscribers, new and old, the "Riverside Magazine" and "Zion's Herald" for four dollars.

"The Riverside" needs no commendation. It stands at the head of the list of excellent magazines for youth.

The subscription price is \$2.50 per year: by this arrangement we can furnish it to our subscribers, in connection with the "Herald," one dollar less than the usual price.

We also allow the usual commission to ministers.

The same arrangement has been made with the "Golden Hours," our new Methodist Magazine for youth. First volume begins with January.

## PREACH CHRIST.

It is not well to be of the number of those who think each year worse than the last, and whose prophesies are only predictions of evil. "Truth is mighty, and it shall prevail." The Lord reigneth, and sure is the coming of the time—

"When shall all men's good  
Be each man's rule, and universal Peace  
Lie like a shaft of light across the land,  
And like a lane of beams across the sea."

Yet it would be unwise to close our eyes to the obstacles in the way of so general a reign of righteousness as we desire and expect to ultimately prevail. The cause of God is carried forward on its path of progress, not by a blind and irresistible fate, but by the intelligent consecration and service of His people. There are certain features of the religious condition of our own country at the present time, which should excite the prayerful solicitude of vital Christians.

Such are the vast power and rapid spread of Romanism, one of whose most prominent men has declared, that before another half century, our government will be administered in the interests of that Church of superstition and sin. Such is the aggressive energy of "Liberal Christianity," falsely so called, whose adherents are practicing a heartiness and tact worthy of a better cause, are preaching in theatres and halls, and are making the press, the pulpit, the platform, and even art, all ministers of the gospel of skepticism. Another is found in the fact that to an appalling extent, Evangelical Christianity is "at ease in Zion." Too many of the members of our churches are insensible of the obligation under which they are to labor personally for the salvation of souls. Conventional propriety is exalted above an earnest and self-denying following of Christ. Through too many of our wealthiest societies runs a strongly defined line of caste. Many have forgotten that the pew that is too good for the ragged, the colored, and the outcast, is not a congenial home for Christ. On the great moral questions of the day, especially that of Temperance, too many of our ministers and members are lukewarm and silent.

Where are we to look for the remedy for evils such as these? To Jesus. For the pretensions of the Pope we must exalt the claims of Christ; for the religion of nature we must substitute the Divine love that glorified the Cross; pride and selfishness, lukewarmness and formality in our churches, must be displaced by the self-sacrificing spirit of Him who came to seek and save the lost. We must more thoroughly, more persistently preach Christ. With untiring energy let us proclaim the lowliness of His birth, the loneliness and suffering of His life, the sinlessness of His character, the grace of His speech, the dignity of His divine nature, the infinite depths of His love. This gospel has lost none of its power. It saved thousands in the days of Paul, it shook thrones in the times of Luther, it is still "mighty to save."

Wealth, social influence, scientific knowledge, literary culture, all are good,—each of them is an engine of might when rightly used; but the great want of the times is Holy Ghost power, the influence that ever attends the preaching of Christ. Said the sainted Cecil when suffering with severe illness, "Should it please God ever to raise me up to preach again, Christ shall be my only subject."

Preach Christ everywhere. If there are those who do not come to the beautiful churches, carry the Gospel to them wherever they can be found. The Christ whose name was equally powerful on Mars Hill and in the jail at Philippi, will save wherever He is preached now, whether it be from a stylish pulpit, in a hovel, or from the platform of a concert hall. Let all speak of Jesus and the great salvation. The labors of none will be in vain. The seed sown in weakness and with tears will produce abundant harvest.

When every believer is engaged, heart and soul and strength, in direct effort to bring others to the knowledge of the Saviour, when every unit in the Church in our land is an embodiment of tireless love and indomitable Christ-like energy, then we shall not have it to deplore, that Romanism is numbering millions and is threatening to overshadow the whole country, nor that infidelity is arrogantly and defiantly raising its head on every side; but true Christianity will take possession of our broad domain in the name, and by the power of

the Lord, heavenly peace shall bless our borders, purity rule our cities, and salvation be the song of our people.

## CONCERNING PORTRAITS AND PAGE.

It will be the highest ambition of an artist to paint the human face divine. The old masters, who left, perhaps, few successors, exhibited their greatest greatness in their portraits. This led Hazlitt, one of the first of critics, to say that if the illustrious painters of the fifteenth century had undertaken, in the midst of a general destruction, to rescue the few works which best fulfilled their own ideal of artistic perfection, they would have allowed everything else to perish for the sake of saving a dozen or more of those precious portraits which ranked then, and must rank ever, among the greatest possible triumphs of human genius.

Even in those spacious and majestic compositions, which consist of groups, or multitudes of figures, there can be no other point of interest comparable to that of each individual human head,—its grace, its loveliness, its emotion, its revelation of a soul behind the mask. In Raphael's Sistine Madonna, what is the mother's face but a portrait? or the child's, but a portrait? or Santa Barbara's, but a portrait? or the Pope's, but a portrait? The converging focus of every great picture must be of necessity a portrait. It is thus that by an inexorable law, there is nothing higher for an artist to struggle after than the high merit of painting a human head. Yea, though the picture is to be, not of a human creature but of an angel, or not even of an angel but of God; yet the realization will be successful just in the degree in which he reproduces, idealizes, and glorifies the human face. His picture must, in other words, be a portrait. The greatest painting is portraiture.

Have we such a painter in America? On the wall of the National Academy of Design in New York there hangs a portrait by an American artist which lays claim to an equal rank with the great portraits of the world. Of course, the time has not yet come to have this claim allowed; the verdict is too recent to be accepted as a finality; nevertheless, the mere fact that such a claim is made, challenges critical eyes to look, and critical pens to comment.

During the year now closing, the New York artists who nest like rooks in the Studio Building in Tenth Street, and especially those who hold a kind of social exchange in the studio of William Page, were aware that he was painting with *con amore* interest, a portrait of his friend, the Editor of *The Independent*. The work was fortunate from the start. The artist and the editor are great talkers, and are reported to be in the habit of spending hours, sometimes by day, oftener by night, in gossip on all the highest problems that attract and repel inquisitive souls. The artist, therefore, grew to know his subject, a knowledge every artist ought to have, but which they rarely attain. How can one describe a person he has only seen sitting stiffly before him a half dozen times? How can one write a memoir of a man with whom he was never intimate? No more can an artist truly paint a man whom he does not long, intimately, regardfully, and even affectionately know. In these essential relations were Messrs. Page and Tilton. From the green meadows of their friendship, the picture grew, like Titian's portrait of Aretino. Over a hundred and fifty sittings were required to give to it its perfect perfection. When the pleasant task was ended, the unanimous verdict of several of Mr. Page's compatriots was that the portrait was not only the greatest ever painted in this country, but the greatest ever painted anywhere since Titian's time. This is extraordinary praise, the more extraordinary as coming from devotees of the art, and even rivals. The judgment may not be just. But one thing is certain, if this portrait is not a perfect work, it is difficult to say wherein it falls short of perfection.

The canvas is not large, twenty inches by twenty-four;—a little less than the ordinary size of a parlor portrait, but, perhaps, the best size for a highly elaborated work like this. The picture is so lifelike and characteristic; it so absolutely conforms to the truth of nature; it is so impartially just, with neither flattery on the one hand nor caricature on the other; it is so nobly free from any loud dramatic antithesis; it is so saturated with a spirit of quiet and repose; it so manifestly reveals a living breath in the body, an unmistakable inward life, showing

through every fibre of the flesh, that this canvas makes one involuntarily say, "Here is a specimen of that art which conceals art; a portrait that is not a painted picture, but a living man."

We observe that *The Tribune*, which is notoriously severe in its art criticisms, has found in this work something to praise. "Mr. Tilton," it says, "has been the good-natured victim of many bad painters; he has at last been rewarded for his patience." *The N. Y. Herald*, which will not be suspected of any sympathy with the artist's radical sitter, says that "no possible biography could tell a more truthful story of that sitter's self than this marvelous portrait,—a work which places Page's reputation far beyond all criticism." Beside these testimonies from such opposite quarters, a cultivated critic, and writer of high repute, who has studied all the galleries of Europe, says "Page's portrait of Tilton is a greater work than Vandyke's masterpiece, the portrait of Gervasius." A fine trained observer declares he went around the gallery four times, always returning to sit before this rare work of genius.

If the same success shall crown the same artist's head of Wendell Phillips (on which he is now engaged), these kindred reformers and orators will have the good fortune to go down to posterity in their true colors. For he faithfully observes Cromwell's command, and paints them as they are; a deed whose difficulty of attainment only an artist can conceive. Such portraits as these answer a fashionable remark, that since photographs have come in, portrait painting has gone out. Nothing can be more erroneous: the photograph is usually more untrue than the poorest portrait; for any artist will catch some stray gleam of the soul which is the man, while the photographer drives the spirit to its hiding-place, at his word, "ready," and empties the face of all save a stiff effort to look like one's self, and stiffer fear that the effort is a failure. Page, who is now as venerable in appearance, though hardly more than half the years of his great prototype, Titian, has restored the ancient and half-departed greatness of portraiture, and put the painting of the human face again at the head of pictorial art. He has proven that a great artist can find no theme to tax his skill like the human face divine.

Our American artists are running headlong to landscapes. Church, Bierstadt, Brown, Champney, Cropsey, all put their genius into inanimate forms. But as God never made a hill or meadow to bear equal honor with a human being, so no artist can ever lift landscape-painting to an equal height with that greater art which glows with the glory of the human countenance. As the Creator Himself borrowed back from humanity the form which He Himself first gave to it, and walked the earth as a man among men, there can be no higher and nobler effort of art than that which recreates on canvas the outer forms and likeness of that immortal soul which is a perpetual proof that man was made in the image of God.

Accordingly the highest possible triumph of art (if any were competent to achieve it) would be to image forth the Head of heads, the Lord our Saviour's. Some of the approximations which have been made toward the representation of the express Image of His Person, inadequate as they are, nevertheless fill the beholder with love and devotion. Look at Raphael's rendering of the Holy One in the Spasino, where the suffering Saviour is bending under the weight of the cross which was then growing heavy with the sins of the world; or look at the quiet, penetrative, omniscient glance which Titian has put into the Christo del Moneta; or look at the divine benignity which Leonardo di Vinci made conspicuous in the Last Supper; or look at the less exalted, yet ever painful Ecce Homo of Guido Reni; or look at the dead, down-hanging head in Rubens's Descent from the Cross; or look at the thin, unsubstantial, sweet, and gracious countenance with which Ary Scheffer makes the Man of Sorrows mourn over Jerusalem; or that calmly pitying, serenely subduing gaze before which the Adversary quails in pain on the bare crest of the Mountain of Temptation. No picture of Christ can be completely satisfactory. For art being finite cannot express the Infinite, and yet what pictures in all the world are so full of inspiring and perennial interest, so gilded with eternal glory, as the few great heads of the Redeemer of mankind?

It remains to be seen whether Page, who is now attempting the same ever-enticing, ever-overwhelming theme is to add another to these sacred few. His faith in Christ as his God and Saviour, gives him the first all-important requisite. His reverent, and we hope prayerful study of this theme, continued through long years, has added the second requisite of familiarity with the subject of his undertaking. His soul is going into his work. If he paints spiritually, as William of Cologne did in body and spirit, on his knees, his rarest genius will touch its rarest perfection, and he will leave behind him as the greatest of his works, a Face that shall fitly, if most faintly, shadow forth, the unutterable majesty of the Only Begotten of the Father, full of grace and truth.

#### EWALD AT HOME.

BY REV. W. C. SAWYER.

[Correspondence.]

GEORG HEINRICH AUGUST VON EWALD is well known to most theologians as probably the most thorough Orientalist and Biblical critic of this day. A little business connected with his professorial chair in the Göttingen University, together with considerable desire to know the Professor personally, was the occasion of my calling upon him at his home; and the public character of the subjects upon which he conversed on that occasion, as well as the general interest in the man himself, are my excuse for giving you a little sketch of the visit, the man, and his views.

Ewald was in his garden when I called, but, upon the receipt of my card, came immediately to the house and welcomed me with a cordiality which at once put me at my ease. He first invited me up stairs to his study, but upon observing my lameness, asked whether I would not prefer to sit with him in the garden. This being my choice, he led me to a beautiful arbor, and placed me a chair; then seated himself near me, and leaning well forward, entered briskly into conversation. Just then his position and expression were all an artist could desire; but as no artist was there to copy them, you may take a little look at him for yourself. There he sits; his face all alive with expressions of eager interest, and covered over with geniality and smiles. His forehead is high, but retiring; his features are large and regular; and he has heavy eyebrows, which are lifted so high as to let the gray eyes beneath search you well through. His face is smooth-shaved; but his straight, iron-gray hair, though very thin on the top of his head, compensates for the robbery of the face by falling profusely on his neck, and over his coat collar. Now you should observe that this face fitly finishes out a large, well-built frame, after the American, rather than the German, type; and if you have not yet a clear impression of the physical Ewald, you may very safely fortify it with your recollections of the frequent vision of one whom I could take to be the Professor's elder brother, with a striking family resemblance — Father Isaac Jenison, of the N. E. Conference.

The most prominent subject of conversation before all circles at present, in Germany, is Prussia's policy. In this Ewald is especially interested, since it has already seriously affected his personal fortunes, by throwing him out of his former position in the University, and involving him in considerable controversy. Together with his colleagues, he had long ago sworn allegiance to George V.; and since the annexation of Hanover to Prussia, these professors have been required to give a similar oath to Wilhelm I. George V., however, does not accept the situation, but stoutly declares that he still is King, though overcome in battle and temporarily (?) under a cloud. All of the professors, except Ewald, have consulted their temporal interests, and, possibly, their convictions of duty as well, and have taken the oath required by their new sovereign. Ewald persisted in his refusal to take the second oath, and was, accordingly, quietly dropped from the list of ordinary professors, though he still continues his lectures in the University. Upon this whole subject he spoke very freely in our interview, and referred to himself as "expelled" from his professorship. I said I had been told that he had voluntarily withdrawn. He replied, with considerable feeling, "They are knaves (*Spitzbuben*) who say that they want it should appear simply a matter of preference whether we take the new oath, and remain, or keep the old one, and are excluded." He charged his colleagues pretty plainly with having broken their first oath; but he relented a little afterwards from the severity of the censure, and remarked, "It was a severe ordeal for those professors who are poor, and have families dependent upon them. I do not like to judge such cases." I think he represented the case of conscience quite too strong; for it must be said, in defense of the action of the majority, that very few Hanoverians, even, think they owe any allegiance to a king who has left them defenseless, and retired to private life in Bohemia. An oath to King George V., of Hanover, may not bind one to exile George I., of Bohemia. If, however, Ewald feels that it binds him, he deserves all honor for his faithful adherence to it, while it is so much to his apparent disadvantage.

The Professor sympathized warmly with our Government, during the recent struggle with rebellion, and congratulates us upon our victory, and the reestablishment of peace and good order. He says if Secession had won in America, the calamity would not have been greater than what Germany suffered in 1866. The third of July — battle of Sadowa — he calls "a terrible day." I found his comparison too strong, and mentioned the probable general effect our failure would have had

upon republican government and personal freedom. He acknowledged the force of that consideration, but claimed that there is slavery also under the Prussian Government. He may feel a little like a captive himself, with his present unfortunate relations; but we must insist, nevertheless, that Prussia is more democratic than Hanover has been, as shown by the tax law and the military system, among various other indications.

The *Protestanten Verein* then came under consideration. The Professor has been a member of this organization till this year, so that he is well qualified to judge its strength, aims, and theological character. He says the Society was organized with excellent purposes, but has fallen into bad hands; and he now withdraws from it in despair of its accomplishing any good. He gives a political and a religious reason for his withdrawal. First, the friends of the Union (of the Lutheran and Reformed Churches) have gained so much power, that they control affairs in the interest of Prussia. This consideration would naturally have undue weight with the Professor, but his second reason will appear to us all a full justification of his course. The Rationalistic element, he says, has waxed stronger and bolder until it assumes a victory in all the points in dispute, and talks much and loudly of a new faith, as contrasted with the old. This was too much for Ewald, as for many others who retired with him. His own position, as he explained it is that no new faith can be the true faith, but that much new and precious light has, in this century, been shed upon the old faith. It is not difficult to understand how a man of Ewald's learning, who has himself corrected so many errors of interpretation of the Sacred Scriptures, and unfolded so much of their hitherto hidden meaning, can say that great advances have been made in theoretical Christianity, within the last fifty years, without necessarily being chargeable with Rationalism. In fact, Ewald takes strong ground against Strauss and Schenkel, and their whole school, and is called orthodox in Germany, while at the same time he belongs clearly enough to the critical theological school, and, like the lamented Rothe, has little respect for human creeds, so far as he can find authority for them in his Bible.

The Professor inquired anxiously of the progress of skepticism in America. He had been greatly misled concerning the strength of Unitarianism among us, supposing that their membership exceeded a million. I have found several scholars in Germany who hold the same error, and even think there are half a dozen Unitarians in America to one Methodist. Much knowledge of American affairs must not be looked for across the Atlantic, even in the best informed circles; but this particular mistake has, I think, a natural cause, and may all result from the superiority of the Unitarians, in time past, in general scholarship, and more especially in the literary productions of their press. But this contrast is already at an end; moreover, Methodism begins to be known in Germany, through the quiet but effective labors of our missionaries here. "Ye shall know them by their fruits."

I took leave of Ewald with feelings of kind regard, as well as profound respect, believing him a moral hero for conscience' sake, and a giant genius.

Prof. Ewald was born in 1808, in Göttingen, where he became a lecturer in the University in 1824, and a full professor in 1831. In 1837 he was banished from the kingdom for protesting, together with six other professors in Göttingen, against the abrogation, by Ernst August, in favor of his unfortunate son, of the law disenabling any blind man to succeed to the Hanoverian throne. He was called, in the next year, to a professorship in theology in Tübingen, and while there, a title of nobility was conferred upon him by Württemberg. Having spent ten years in this professorship, he was recalled to Göttingen, where he has since devoted twenty years to patient and most fruitful toil.

As an Orientalist, he has very thorough acquaintance with the Hebrew, Arabic, Aramaic, Ethiopic, Phenician, Persian, and Sanskrit. His three grammars of the Hebrew language, of which the principal one is his "Ausführliches Lehrbuch der Hebräischen Sprache" (seventh edition, Göttingen, 1863), laid the foundation of his great name. Very valuable and scholarly grammatical treatises are also his "Grammatica critica linguae arabicae" (2 vols., Leipzig, 1831), his "De metris carminum arabicorum" (Leipzig, 1825), and his "Über einige ältere Sanskritmetra" (Göttingen, 1827).

The most important of his other writings are "Die Composition der Genesis," his first publication (Braunschweig, 1828), "Hohe Lied Salamo's" (Göttingen, 1826), "Die poetischen Bücher des Alten Bundes" (4 vols., Göttingen, 1835-7), "Die Propheten des Alten Bundes" (2 vols., Stuttgart, 1840), and the famous "Geschichte des Volks Israel" (7 vols., third edition, Göttingen, 1864). There are also several critical works, of less fame, upon parts of the New Testament.

Ewald's style is difficult. His expression is tolerably exact, and his thoughts are beautiful; but the words do not set gracefully upon them, and the periods are often very long and seriously involved. This appears even in his grammars, and makes his untranslated works (I am not positive that any have been translated) less available for American students, who enjoy only the usual foreigner's familiarity with the German language. His history of the Israelites is very stately and difficult in style; nevertheless, a theologian can well afford to devote much time and labor to the acquisition of these rich stores of Biblical learning.

Ewald has been involved in political or religious controversy ever since he entered public life. When he has solved any problem of fact or expediency, he seems to have the greatest confidence in his conclusion; and he publishes it confidently, and defends it heroically against all comers, with apparently

equal sense of duty and fondness for the arena. His habit of controversy has won him the reputation of being of a cold and unfriendly nature; but I am satisfied that he can be very agreeable and cordial as well. He is said to take only four hours sleep in the twenty-four. I doubt the statement; but he is, without doubt, very industrious. He takes a walk three times a day—at six o'clock in the morning, at noon, and in the evening. For his health's sake, he has to be persistently sent to bed at night; otherwise, a promise to retire immediately might be forgotten till the morning light.

For the same price, many others might be as useful and as famous.

HAMELIN, ON THE WESER.

THE METHODIST PRESS FOR THE NEW YEAR.

The youngest born, if just born, always has precedence of the rest of the family. Two new Methodist journals begin with the New Year, though one of them can hardly be said to have its real beginning at this time, as it has already been alive for two years and more. *The Index* is therefore the only real birth, and must take rank of *The Methodist Advocate* as "that blessed baby." It is a good picture of the oldest of the family, *The Herald*, being after its form, cut and stitched. It properly takes this best of shapes, and the one that all first-class newspaperdom must yet follow. It is published at Milwaukee by Rev. J. L. Hauser, lately returned from India, and has among its editors Rev. Mr. Fallows, the eloquent Wisconsin preacher. It is full of Methodism, radicalism, and pluck.

*The Methodist Advocate* succeeds to the estate of the late lamented *Charleston Advocate*, whose decease was only temporary, and should never have been allowed to happen. May it soon reappear in more than its former excellence. The new paper makes a good appearance. It has a contribution from Bishop Clarke, and Dr. Webster, and Rev. Messrs. Hoffman and Lynch are among its editors. It will change its tone a little if it allows its co-editors full influence. It says, in addressing the colored people, "This is your paper as well as ours." We beg leave to ask who "ours" refers to? These Conferences have not yet reached the blissful Babel which *The Western* prophesies they are coming to, in which the ministers are to be separated into different conferences, and Christ's house is to be divided against itself, to its great harm and loss, if not destruction. They are only not allowed to sit together and be ordained together in Conference by the same wicked Cincinnati spirit which, thirty years ago, from the same place, declared that their testimony should not be taken against their white brethren. The "ours" that owns this paper is the Methodist Episcopal Church, which in all its work in the section of which this paper is made the organ, has never officially recognized any distinction among brethren. We regret to see this now; more for what it portends even, than for itself. The paper well says: "Color does not distinguish mind. Thought is neither white or black;" much less are holiness and faith and love and Christian unity. Why should it suggest or breed such distinctions? Apart from this defect there is much to praise in this journal, and this defect, if it listens to such correspondent editors as Bros. Hoffman and Webster, will be speedily cured. May it rise to the apprehension of the greatness of its mission, the only object for which God has raised up the Methodist Episcopal Church in that region and for which alone He will bless and prosper it, the preaching of the Gospel of one brotherhood, one humanity, and one eternal Redemption, in Christ Jesus.

*The Christian Advocate* appears in a new heading, and otherwise has a fresh look. It is well gotten up in all its departments. *The Central*, *Western* and *Northwestern* all appear in new dress. If their paper was as good as their type, they would be handsome journals. The Western agents put excellent paper into their books; they should into their weeklies. All of these are live sheets, and well edited. *The Central* is a wide-awake radical, and favors bravely the only true doctrine of no distinctions in the Church of God. *The Western* favors as bravely the opposite and unchristian doctrine of caste. When it gets relieved of this error it will be a powerful help to the Gospel. Now its little leaven affects badly its whole editorial lump. We wish it and all of them progress; and prosperity in every good word and work.

*The Methodist* is thriving on its national hunting grounds. *The Northern* is very well edited. Dr. Lore has given it character and power. — *The Methodist Home Journal*, Philadelphia, is a comely sheet, well filled with local news. It is a warm advocate of holiness, but hardly warm enough of that practical holiness which is eminently needed in the region where God has planted it.

*The Northwestern* follows suit, in putting on a new suit. Chicago is a live city and our journal is one of the brightest of the town! It is up with the times, and faithful to the ideas of the hour.

There will be a public meeting of those interested in the Mother's Concert of Prayer, on Thursday, Jan. 28th, at three o'clock, p. m., in the vestry of the Bromfield St. M. E. Church. All mothers interested in the conversion of their children are most cordially and earnestly invited to attend.

CONCERT IN AID OF THE POOR.

The undersigned having witnessed the benefits resulting from the North End Mission in aid of the poor, most cheerfully recommend to the favorable notice of the public, the concert to be given on Wednesday evening next, for procuring funds for the benevolent purpose of the mission, fully believing in the excellent objects of the charity.

NATHAN B. SHURTLEFF.  
J. L. MOTLEY.  
WILLIAM CLAFLIN.

BOSTON, Jan. 15th, 1869.

MOTES.

According to our index one hundred and ninety-three writers contributed to *The Herald* the last year, besides those who sent items of religious intelligence and obituaries. A few were overlooked. So that probably over two hundred of our brethren and friends were on our list of writers, and much more than that if we include the classes above mentioned. We doubt if any paper have a larger, and we do not doubt if any had a better list. This shows how many of our brethren of the Conference are among those who prepare our weekly feast, and that every one should be, as every one is, pleased with such a variety of servants and service.

their great bereavement, and of our earnest prayers that the God of all grace may be with and comfort and sustain them.

4th. That a delegation of the members of this Meeting, be appointed to attend to his funeral as our representatives.

JAS. B. LONGACRE, Esq., a well-known and highly-esteemed layman of the Methodist Episcopal Church, Philadelphia, for the last twenty-four years filling the office of Engraver of the United States Mint, was called to his reward January 1. He was the father of Rev. Andrew Longacre, of the Baltimore Conference.

DR. CHARLES ELLIOT.—This eminent divine died on Wednesday, Jan. 14th, at Mt. Pleasant, Iowa.

He has been failing for some weeks, and died in peace. He was one of the first men of his generation. Learned, devout, energetic, he has left his impress on the Church as a workman that needed not to be ashamed. He held important positions in the Church, as editor of *The Pittsburg*, *The Western*, and *The Central*, as President of Mt. Pleasant College, and as a writer of books. His work against Romanism was the most exhaustive exposé of that system that this generation has seen, full of documents, facts, and arguments that make it an armory of invaluable worth in the present and coming controversy with this system of error. His darling desire was to go as a Missionary to Italy. For this he has offered himself to the Society for many years. We hope he heard the word that such a Mission was projected before his senses failed him. It should be instantly started and the first Methodist Church built in Rome should be called after his name. At a meeting of the Church in his place of residence, Dr. Holmes, President of the University, offered resolutions upon his death. His funeral was attended from the Main St. Methodist Church in the presence of a large assembly, under the direction of Rev. Wesley Dennett. Appropriate funeral addresses were delivered by Rev. Alex. Burns, and others. He was buried in Mount Pleasant Cemetery. All six of his living children, his youngest brother, and some of the grandchildren were present on the occasion.

Many citizens as well as strangers are not aware of the free exhibition of the late Dr. Warren's mastodon skeleton, and other interesting natural curiosities, at the Warren Museum, every Thursday, from 11½ to 4 o'clock.

It is a fire-proof building with an iron fence, No. 92 Chestnut St., below Charles.

The Forty-first Annual Exhibition of Chauncy-Hall School will be held at the Tremont Temple, Jan. 20, at three o'clock.

Those who get the paper in season must remember the Concert at Music Hall in behalf of the North End Mission, under the direction of Prof. Tourjee, on Wednesday, Jan. 20. It is a very fine affair, the best of talent for the best of causes.

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

MAINE.

KENT'S HILL, ME.—Rev. A. S. Ladd writes: The Readfield District Conference held a very interesting session at New Sharon, Jan. 6th and 7th. Dr. Webber presided and participated largely in the discussion of the topics brought before the Conference. The weather was mild and pleasant, the attendance unusually good, the programme excellent, and the evening services largely attended by the people of the place.

We could not help feeling that those preachers who were necessarily absent were entitled to our pity, and that those who remained at home from choice were unwise. We hold only two such Conferences during the year, and it is very desirable that the Presiding Elder should see all the preachers together on such occasions.

Sermons were preached by Bros. E. B. Fletcher and A. S. Ladd. The ministers of the District are generally in the enjoyment of good health, and are having a fair measure of prosperity on their several charges. Bro. Mooers, pastor of the Church at New Sharon, has nearly recovered his health and is serving his people and his God with Christian fidelity and great acceptance.

We returned to our homes with pleasant thoughts concerning the hospitality of the people, the communion of saints and the blessedness of our work.

NEW HAMPSHIRE.

LISBON, N. H.—W. W. Curtis, Editor of the *Lisbon Reporter*, writes: "In September last, a camp-meeting was held near our village, at which a deep interest was manifested in the minds of our people, which seemed to increase in power for several weeks till our Pastor, Rev. Mr. Carter, feeling that extra effort was required, procured the services of Rev. Chas. Nichols of your city, who labored with him two weeks, during which about one hundred persons were reclaimed and hopefully converted, many of whom were heads of families. After the departure of Mr. Nichols, Mr. Carter, besides holding his regular meetings in our church, has preached several times a week, in another part of the town, with glorious results. Some forty-five have found peace in Christ. The interest is in no wise abated. Converts are rising up on either hand. The rite of baptism has been administered to over 40, about 70 have united with the class, and many others will move forward soon. Our oldest brethren say we are passing through the most remarkable period of revival that ever occurred in this town. The cause of truth has certainly gained a glorious victory."

On Monday and Tuesday evenings last our faithful pastor was the recipient of a donation of \$250."

**SOUTH TAMWORTH, N. H.** — Rev. E. G. Page writes: "I would just say that an interesting revival is in progress in this charge, social meetings are crowded, and a large number have presented themselves as seekers of religion. Ten or twelve have already been converted, and the work is still progressing."

**SOUTH ACWORTH, N. H.** — A good work has been done in this place during the summer and fall. We have repaired our church at quite an expense, quite a number have been converted and believers quickened, while as a church we would go on to know the Lord more perfectly.

#### VERMONT.

**WARDSBORO, VT.** — (From a Correspondent). The Methodist Society at Wardsboro have just finished the repairs on their church. Last conference year they painted the outside, and purchased a new instrument for the choir. The present year they have moved the house back from the street, and entirely remodeled the audience-room, besides effecting many other changes and improvements.

It was reopened for public worship on New Year's day. The Presiding Elder was present and held a communion service. Rev. J. S. Barrows, of the New England Conference, was also present, and preached an able and eloquent discourse on "Christian Manliness." Praise is due to Rev. S. C. Dickinson, Presiding Elder on Springfield District, for the efficient help which he gave the Committee, also to the ladies who bore the entire expense of the carpet, and aided materially in furnishing the cushions. They held a Festival on the Wednesday evening previous to the reopening, and realized nearly \$100 profit.

The whole amount of money expended in the repairs and furnishing within the last two years, exceeds \$1,300. If not the most costly, it certainly is at present the prettiest and most convenient church edifice within ten miles.

#### MASSACHUSETTS.

**BOSTON PREACHERS' CLASS-MEETING.** — At No. 5 Cornhill, on each Monday after the first Sabbath in the month, a Preachers' Class-meeting is held, conducted by the President of the Preachers' Meeting. On the 4th inst. the meeting was of special interest, and the following are some of the many testimonies given for Jesus. After singing and prayer by Rev. Bro. Titus of the Providence Conference, Father Merrill stated, that his "soul was kept in perfect peace. He preached once every Sabbath, attended all the social meetings, and his church in Cambridge had doubled in membership since last June." Another brother said, "I love the cause of God, and am thankful that I can do something for Him who hath redeemed me." All join in singing,

"My heavenly home is bright and fair," &c.

"I love God with all my heart. I have a live church to work with, and souls are being saved," said Bro. Colburn. "I never loved the work of the ministry better, and the Methodist church in Wakefield is in a very prosperous condition." "The service of the Lord is delightful to me. We have been crowded out of our small hall in Hyde Park into a more spacious one, which is overflowing now, and souls are coming to Christ." All sing as by inspiration,

"Depend on Him, thou canst not fail," &c.

"I am thankful to begin the New Year with Christ in my heart." "I am not as good as I ought to be, but I thank God I am better than I used to be." "I enjoy religion, and love to preach the Gospel. It does me good, whether it does anybody else or not."

"I find a growing devotion in my heart to the cause of God," said Bro. Clark, and then related a very interesting account of a little girl that passed through the crowd on Christmas eve, to tell him she had found Jesus. "I enjoy a consciousness of my acceptance with God." "I live, but not I, Christ liveth in me." Then they sang,

"O happy day that fixed my choice," &c.

"I have a good report to bring, Jesus is with us. I never hold a prayer-meeting without giving an invitation to come to Christ," said the young missionary.

Father Stone stated that "Providence provided better for him than he could for himself." Then ascended the voice of praise in these words,

"Shall we gather at the river,"

"I enjoy great peace," said Dr. Thayer, "and I find a great increase of popular good feeling towards Methodism in Boston District."

"The work of Christ is my delight." "I appreciate this class-meeting. God has blessed my soul; I love the Church." All joined in singing,

"I love thy kingdom, Lord,  
The house of thine abode:  
The Church our blest Redeemer saved,  
With His own precious blood."

"I have peace with God through our Lord Jesus Christ. He is my all. The work is going on gloriously with us at North Russell Street." "I thank God for all I enjoy." "I am more than usually impressed with a sense of my responsibility. God is doing great things at Somerville," said the president. "I hold communion with Christ, doors of usefulness are opening before me every day."

Thus closed one of the most interesting class-meetings.

ever attended in this place. God is with His servants, and the prospect for a great and glorious work was never better. Let the Church be encouraged, and all "have faith in God."

**WESTFIELD.** — Rev. J. H. Mansfield writes: "The best of all is, the Lord is at work. About sixty have been converted, and twenty more are seeking. The interest seems to be increasing, and we are hoping it will go through all the churches, and that old Westfield will yet be redeemed."

**BOSTON NECK MISSION.** — Rev. J. E. Risley writes: God is gracious by visiting the Boston Neck Mission. Last Sunday night at a prayer-meeting, held in the chapel, seven of the scholars of the Sunday-school were at the altar, seeking the forgiveness of sin through Jesus Christ, the Saviour of sinners.

**WEST DUXBURY.** — Rev. E. D. Hall writes: "A religious interest is manifested here in the conversion of several souls, and in the quickening of the Church."

**JAMAICA PLAIN.** — A levee was held in the splendid new Town Hall, Jamaica Plain, on the evening of the 14th, in aid of the erection of a stone edifice for the M. E. Society, of that place, of which Rev. Thomas Bishop is pastor. Bro. Bishop is a child of Old Bromfield Street Church, a graduate of Harvard, and one of the most promising young ministers in his own or any other conference. He is doing a good work in his district, and is deservedly beloved by his parish and a large circle of friends. The exercises, opened with prayer by Dr. Patton, were most entertaining and appropriate, consisting of singing by Father Kemp's world-renowned "Old Folks," who turned out in large numbers, also by a choir of the Little Wanderers, and by Mr. David Goodwin; select reading by Miss Eva Merrill, and a poem by Mr. C. H. St. John. Speeches were made by the pastor and Bro. Blakemore, and a generous collation terminated the proceedings. Bromfield Street Church was well represented. It was a delightful occasion, and no doubt a profitable one to all, both entertained and entertainers.

#### TROY CONFERENCE ITEMS.

**PREACHERS' MEETING.** — On invitation of Dr. Newman, of Ripley Female College, the Preachers of Poulney District, with their wives, had a pleasant gathering in the college parlors on the 28th, 29th and 30th of December. The literary exercises were highly interesting, and the Dr. was so well pleased that he expressed a wish for a similar gathering next year. The Preachers resolved to hold their next meeting at Union Village, Washington Co., N. Y., March 1st, 2d and 3d, 1869.

**REVIVALS.** — Throughout the Conference there is a generally increasing interest for the revival of the work of God, and in two charges on Poulney District, great revivals are in progress. In Shushan, Rev. J. B. Seales, Pastor, aided by Thos. Barker of West Troy, at the commencement, there has been a continuous revival for nearly three months, and nearly 150 have been saved. At North Granville, Rev. A. C. Rose, Pastor, there has been a continuous revival for more than two months. Here the Troy Band, Joseph Hillman, Leader, began the winter campaign, the last Sabbath in November. Many were converted, and a goodly number more began to seek the Lord. Since then he has been aided by Thos. Barker, a layman of West Troy, one of the most efficient and successful evangelists in the world, and more than two hundred have been converted, and among these are not less than twenty-five entire families.

**ANNUAL MEETING OF THE CHINA MISSION.** — Rev. S. L. Baldwin, in the last *New York Advocate*, furnishes a lengthy and interesting report of the Annual Meeting of the China Mission of the Methodist Episcopal Church, held at Foochow, last October. The proceedings were opened by the superintendent, R. S. Macay, D. D., and on calling the roll, thirteen helpers and fifteen student helpers answered to their names. Twelve student helpers were admitted. The following are the statistics:

Circuits.	Mems.	Prob.	Bap'm.	Miss. Coll.
Ching Sing Tong.	66	9	28	\$60 26
Tieng Ang Tong.	306	261	150	106 98
Hok Ing Tong.	97	53	81	21 79
Total.	468	353	280	\$190 08

The two days preceding the business sessions were devoted to the examination of the helpers and student helpers, besides which there were missionary, educational, and "anti-opium" meetings, with most interesting and refreshing love-feasts.

Mr. Baldwin closes his report with these words:

"We need a Conference organization, and I trust that some good bishop will come along next year and give it to us. Seven of our native preachers belong to Conferences in the United States, and are eligible to ordination. We have all the forms of a Conference, with three Presiding Elders' districts in Fohien, to say nothing of the mission at Kinkiang, and the proposed mission at Pekin, and what we have in fact, we ought to have in name."

#### VIRGINIA.

**HARPER'S FERRY.** — Rev. G. Baker, son of Rev. C. Baker, writes thus encouragingly from this famous spot:

"I have been on this charge nearly two years, under some disadvantages, from being a 'Massachusetts Yankee,' a Radical, a soldier, and belonging to the Methodist Episcopal Church. Yet it has been, all things considered, the happiest two years of our whole life. We have been prospered in the charge. I have received into the church, since I came here, 146 persons on probation. We have been treated like princes by our own people, and invariably with courtesy and respect by all. My congregation, which was small when I came here, now fills the house."

#### NORTH CAROLINA.

**REV. A. CORLIS** writes thus encouragingly of the state of the work in North Carolina. It is dated from Mebaneville, Alamance Co., N. C.:

The earnest and faithful labors of the missionaries and teachers for the past four years, have been crowned with remarkable success. The faults of pronunciation in the Southern dialect of our pupils is fast disappearing. They read and declaim with correct inflection and emphasis. They are quick to discern bad elocution, and ready to improve the gift of oratory which God has given them. The compositions of our normal and higher classes often contain many deep, correct thoughts. They are discarding tobacco and ardent spirits. They are aiming at a higher morality and a holier religious life. Sabbath-schools, weekly prayer-meetings, and all the means of grace are well attended, in comfortable places of worship instead of the "bush" as formerly.

In the county courts in this vicinity, the colored men now receive justice, and Conservatives declare they will not refer their cases to such a tribunal.

Half of the lands of this State will be for sale at cheap rates, in the next six months, on account of the expected repeal or modification of the Stay Laws.

#### WISCONSIN.

**WISCONSIN STATE CHRISTIAN CONVENTION.** — (From a Correspondent). — The third annual State Christian Convention for the State of Wisconsin convened in the thriving city of Fond du Lac, Dec. 16th, at 7 P. M., and continued until Thursday evening, the 18th. The attendance was large, and the interest was of the highest spiritual type. Rev. H. C. Tilton, Pastor of the Division St. M. E. Church, was elected permanent Chairman. The Convention was composed of pastors and lay delegates from different parts of the State, and all gave manifestations of a deep interest in the right cultivation of the Lord's vineyard, so as to be productive of the greatest harvest of redeemed souls. The following topics of the programme were the most prominent: "What are the best methods of organizing and developing the Christian activities of the entire membership of a church?" "How can our devotional meetings be made more interesting and profitable?" "How can gospel influences be brought to bear upon those who habitually neglect the sanctuary?" "Who should engage in lay preaching, and how?" "Why do so many churches fail to reach the poor?" "How can our Sunday-schools be rendered practically more efficient?" "How can the personal and social study of God's Word be made more general?" "The value of family religion." "The better observance of the Sabbath." These topics were discussed in an able and practical manner. After the close of the regular speeches, opportunity was offered to all of those who desired salvation to manifest it by rising, when quite a goodly number stood on their feet. The gathering around the altar by those who desired a richer baptism of the Spirit, was not confined to Methodist preachers or laymen, but Baptists, Lutherans, Presbyterians, Congregationalists, Methodists, weekly kneeled together around one common mercy-seat, and looked to God for the heavenly anointing. Among our people, within the bounds of the Conference, there are signs of refreshing from the presence of the Lord. The recruiting officers are buckling on the armor, and are moving with their forces on the enemy's strongholds. The weather, during the fall and winter, has been good, bad, and indifferent, with but little good. Our beautiful Indian summer, that we generally have in the West, did not come. Perhaps we had the square summer for change; if so, it was wonderfully womanish. In this part of the State we have had but very little snow — not enough to make good sleighing — while in the south part of the State they have had a fine run. The migratory bands of men who are with us during the summer have left — not for the South, as do the robins, but for the North — to spend the winter in the pines of our State, to cut logs for the mills to cut up during the summer. They are run down the Wolf River and its tributaries, and tugged by boats to mills that line the shores of the Upper and Lower Fox rivers. This part of the State (Winnebago County) is celebrated for the manufacture of lumber, shingles, and lath, although one of the best farming countries in the State. Times are decidedly dull, dullest, dullest. The low price of wheat and hops has created a wonderful stringency in the money market, made more so, I presume, by the woefully unsettled state of the national finances.

**BAPTISM OF A JAPANESE AT MONSON.** — Rev. R. H. Howard sends us the following interesting item:

"On Sunday one of the Japanese students in attendance upon the Monson Academy, Kudo by name, received Christian baptism, and united with the Congregational Church. This young man is about twenty-three years of age, and is characterized by thoughtfulness, earnestness, gracefulness of manners, and unblemished character. He is one of a company of six who, something over two years ago, were sent out to this country under the auspices of the Japanese government, for the purpose of becoming acquainted with our language, literature and civilization. Previous to their coming here they had hardly heard of such a thing as a Bible; and yet, so soon, one of them bows the knee to the mild sceptre of Immanuel. He was already a prince in all that constitutes true manliness; and now he has added the crowning grace of faith in Jesus. We believe this is the second Japanese who has ever received Christian baptism, at least in this country. A few months ago one was baptized by Dr. Tiffany (Methodist), in New Brunswick, N. J., and it was claimed that he was the very first. We are told that Ohara, the youngest of the Monson company, and quite a genius in his way, having already acquired remarkable skill in English composition, contemplated, at an early day, taking this same step. What will be the ultimate results of these Christian conversions on the future destinies of that singularly isolated, yet very interesting people, the Japanese, God alone can tell. May they yet prove as an handful of corn in the earth on the top of the mountains, the fruit whereof shall yet shake like Lebanon."



## The Farm and Garden.

Prepared for Zion's HERALD, by JAMES F. C. HYDE.  
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**READ UP.** — It may not be necessary for us to ask our agricultural friends to read up at this season of the year, which is one of comparative leisure with them. We would not under-rate their intelligence, but give them the credit of being well posted in their business, but still we would say to them as we would to persons engaged in any other business, — post up, read such works as will be likely to give you hints that will be of practical use next season and possibly every season. The time was — and it has happily gone by — when book farmers were sneered at by the old-style farmers, but we have always observed that the most successful farmers were those who were most intelligent, not only in regard to their own particular occupation, but equally so respecting many other things. We think many young men who have left the farm for the work-shop, or store, could have been kept at home and become very useful citizens in their native towns, if they could only have had the advantages of an education, or the use of books and other means of enabling them to become successful farmers. He who shuts his eyes to all improvements in farm implements, farm stock, and new varieties of fruits and vegetables, will very soon find that he is running behindhand, and that he must soon mortgage his farm. Now the farmers, as a class, are as sensible men as those of any other calling, and if they can only come to see the advantage of new things, they are not slow to adopt them. This is especially true of those who live near large cities. More remote from the commercial centres we have found a different state of things; that many farmers were not in the habit of taking any paper or periodical that contained any information relating to their business. Now, no other class of business men would think of being without a paper, giving such information as would be of interest to them. The merchant studies his morning paper as carefully as every good Methodist does his ZION'S HERALD, and shapes his course accordingly.

The winter season is a favorable time for the farmer to store up knowledge. There are other ways in which it may be acquired besides from the press. The Farmer's Clubs, where the residents of a certain neighborhood may get together and relate their experience for the benefit of each other, are excellent institutions and should be encouraged. Calls made by one farmer upon another, with a thorough inspection of the premises, even in winter, is often productive of good to both parties. It is in the power of the agriculturists to elevate their calling and themselves, and place their profession among the most honored, as it is already among the most honorable in the land. Farmers should not complain if they will not use the powers they possess. The world always honors success. Let the farmer strive for the highest success in all the various branches of the art.

**HOUSE CELLARS.** — We believe not half enough attention is paid to the ventilation and cleanliness of the house-cellar, not only of farmers, but many others, both in the country and city. Many persons are in the habit of keeping — for the want of a better place — large quantities of vegetables in the cellar under the house, and probably under the very rooms occupied by the family. As the season wears on, some of these vegetables decay, the cellar is not ventilated as it should always be, by letting in fresh air during the middle of the day, if at no other time, and the noxious vapors from this decaying mass rise and fill the house. We have been into many a house filled with odors from the cellar. We believe such air to be unhealthful and would call attention to the subject, that families may be saved from sickness, if not from death. If the house-cellar must be used for the storage of vegetables, see that it is properly ventilated as often as it is possible to do so. Use great care to keep the cellars clean and sweet.

**CARROTS.** — These roots are among the very best kinds of feed for horses, but should not be fed too freely. From a half peck to a peck should be given after they have been nicely washed and sliced in a root cutter, or if that is not at hand, cut them in a box with a spade or shovel. We have found it a good practice to feed carrots in the morning to horses and cut feed at night. We think farmers miss it greatly that they do not raise more of these roots for their horses, cows, and pigs, for we find that they all seem to flourish well when fed a part of the time with them. For the pigs they should be boiled and have a little meal mixed with them.

**SCIONS.** — may be cut at any time now, and put in a moist place in a cellar. Tied in bunches and set in a box partly filled with moist sawdust, or meadow moss, they will keep well until they are wanted for use next spring. Good, vigorous shoots of last year's growth should be selected for scions. If they are well kept, it is better to secure them at this season of the year than to wait longer.

**SEEDS.** — should be looked after and carefully sorted and labeled, all ready for use next spring. Much valuable time will thus be saved in the very busiest season of the year. There is another advantage in looking after them early, for it sometimes happens that some sly mouse has been making free with the squash and other seeds, and when you come to look for them they are not there. If any are obliged to purchase seeds, be sure and buy only the very best. Of what account is it to save half a dollar on an ounce of cauliflower seed, when those from the low price seed all fail to head, while the one who paid the extra price succeeds admirably with his, and sends to market hundreds of great white cauliflowers, which sell for twenty-five to forty cents apiece. We might go on and give many facts to fully prove the economy of buying only the best seeds. Never patronize a seedman who does not have a good reputation, for the chances are greatly against the purchaser in such cases.

**MANAGEMENT OF COWS IN WINTER.** — A correspondent of *The Agriculturist* inquires: "When cows are stabled nights in winter, how long should they be allowed to remain in the yard during the day?" This depends a good deal on the weather, and also on the food, and whether the cows are expected to give milk or not. When the object is to obtain milk in winter, if water is supplied in the stable, we would seldom turn them out at all. And if necessary to turn them out to water, we would let them out twice a day, say for ten or fifteen minutes. Cows like to be humored a little in regard to watering. They will not drink as readily as a horse. They should be allowed plenty of time. When cows are not giving milk, and it is desirable to have them eat coarse fodder, they should be turned out for several hours during the day. They will eat this class of fodder much better in the yard than in the stable. Judgment, however, should be exercised. If the weather is stormy, they will be better in the stable; and at all times, if they seem cold, and are not eating or enjoying themselves, let them be immediately tied up. Let the stable be well ventilated, and cleaned out twice a day, and made as dry and comfortable as possible. The great defect in most stables is in not having sufficient ventilation. The ventilators should be so arranged that they can easily be adjusted to suit the weather. Make it a rule to visit the stable before retiring for the night, and see that everything is right.

Brown leaves occur upon house plants, especially if the temperature of the room be high, much to the annoyance of the cultivator. In the majority of cases, the trouble is caused by the insect popularly known as the "Red Spider." It is so small that it requires sharp eyes to see it, and one would hardly think such a mite of a thing capable of producing so much damage; yet it is one of the worst pests, not only of the green-house, but of many open air plants. The red spider will not flourish in a moist atmosphere, and frequent drenchings are fatal to it. The remedy is to shower the plants frequently, especially the under sides of the leaves. If you have no syringe, lay the plants down and shower them from a watering pot with a fine rose. — *Agriculturist.*

## The Righteous Dead.

**Mrs. SARAH HORN** died in Sandwich, N. H., Nov. 8, 1868, aged 42 years. Sister Horn embraced religion in early life, and up to the hour of her decease she adorned the doctrine of God, her Saviour, by a life of humility, faith, and prayer. Her Christian virtues shone brightly in the home circle, and shed a haloed influence over the household. M. T. CILLEY.

**ASA DYER**, of East Weymouth, died Dec. 2, 1868. He had been ill about a year, part of which time he suffered very acute pain. Patience and resignation to the Divine will, were the fruits of many years of faithful walking before God. He had been a class-leader more than thirty years, and in his last moments gave affirmative assent to the expression, "All is well." W. V. MORRISON.

**Mrs. DOROTHY HULBURD**, wife of Mr. Timothy Hulburd, died in Somers, Ct., Dec. 25, 1868, aged 77 years. For many years she has been a consistent member of our Church, honoring God by the faithful testimony of her life and lips, till made "meet, through consecrated pain, to see the face divine," she heard the call to enter into the joy of her Lord, and ascended to her eternal home. F. A. CRAFTS.

Somers, Ct., Jan. 1, 1869.

**Sister LOUR J. NELSON** died in Sebec, Me., Dec. 28, 1868, aged 20 years. She united with the M. E. Church in September, 1868. During her short Christian experience, her trust in the Gospel was uniform. To her, it was the power of God unto salvation. H. B. W.

**Mrs. MARY A. ADAMS**, wife of Rev. Elisha Adams, pastor of the M. E. Church in Concord, N. H., died Dec. 8, 1868, aged 51 years.

Sister Adams, at about 17 years of age, experienced religion, and joined the M. E. Church, of which she always remained a member. For years, she was very active in the Church; but from the death of her little boy, and that of her infant daughter, a deep sorrow fell upon her spirits, which she never fully overcame. Naturally retiring and modest, she now seemed to cling to her home more closely, which, despite her sadness, she spared no pains to make comfortable, pleasant and attractive. She was a faithful, affectionate wife, a kind, devoted mother. She deeply sympathized with the afflicted, and loved her friends with great warmth and constancy. She was a noble stay to her household. Her last sickness terminated in pneumonia; but at a clear and lucid interval, she was able to say that "her trust was in God," and that "He was present with her." J. HOOPER.

Rumney, Dec. 24.

**Sister NANCY DOWNER**, wife of Rev. Daniel Downer, died in Landaff, N. H., Nov. 17, aged 55 years.

Sister Downer was converted at the age of 15, joined the M. E. Church, and remained an acceptable member, until she was called to leave the Church militant to join the Church triumphant. J. MOWRY BRAN.

**Mrs. MARY A.**, wife of Rev. E. Adams, died in Concord, N. H., Dec. 8, of pleuro-pneumonia, aged 51 years.

Sister Adams was born in Manchester, N. H., July 1, 1817. She embraced religion at the age of eighteen, and joined the M. E. Church, of which she has been a consistent member to the day of her death. She was married to Rev. E. Adams, of the New Hampshire Conference, in June, 1838, and has shared with him the toils and responsibilities of the itinerant life ever since. Two of her children preceded her to the spirit world, and two, with her husband, survive her. Her end was peace. OSMOND C. BAKER.

In the decease of Rev. Uriel Ridsou, of the Maine Annual Conference, which occurred Aug. 30, 1868, at the age of 62 years, 1 month, 4 days, another of the Church's burning and shining lights has been removed from earth's chilly atmosphere to the genial clime of heaven, there forever to shine as the sun.

A sketch that would do justice to the character of this departed brother would require an able pen, while mine can only bring friendship's tribute. If his youthful days were not favored with the luxuries and advantages of affluence, yet they were more highly favored; for in them he was trained to industry, to economy, and to self-reliance. Uniting with these habits, and also directing them, was early piety, which but developed itself with his maturing years. Thus prepared, he became a worthy model of filial affection, tenderly caring for his widowed mother till she fell asleep in Jesus.

Br. Ridsou possessed rare business talents, and the facilities for obtaining it with his attractions were before him, when a voice only spoke, "Go preach my Gospel." Though he knew the toil and sacrifice of the itinerant, yet having respect to the recompence of reward, he was not disloyal to the heavenly vision, but gave himself wholly to the ministry.

After travelling one year under a presiding elder he joined Conference in 1846, and was stationed at Kittery in 1846 and '47, in 1848, at North Gorham and Standish. In 1849, being oppressed with a sense of his need of a more thorough mental and ministerial training, he located and passed a year

at the Concord Biblical Institute. In this he both exhibited the soundness of his mind, and set an example that might have been profitably followed by some others.

Resuming his place in Conference in 1850, he was successively appointed to Scarborough, Cape Elizabeth Ferry, Falmouth, South Berwick, Saccarappa, Bowdoinham, Kendall's Mills, Brown's Hill, South Berwick, Bethel, and Cape Elizabeth Ferry. In all these his labors were characterized by zeal and discretion, by ability and ministerial fidelity, and many were the souls that were turned to the Lord as the seals of his ministry. His was an unblemished record, and highly was he prized by his conpeers; and yet more highly would he have been, had not his retiring disposition prevented his being fully known; for, combining clearness and strength of intellect, with purity and warmth of heart, he was fitted to command respect and confidence. At the last session of our Conference he asked for and received a superannuation.

For three months he supplied the people of his last charge. But his work was done. His sufferings were extreme, and were borne as only a Christian can bear them — with resignation, and the patience of hope. Visiting him a few days prior to his death, I found him ready and waiting the summons from the throne, "Come up hither." He said to me, "I have long been looking forward to such an hour as this, and have endeavored so to live as to have nothing to do but to pray, praise and trust." He leaves to mourn his loss, her who had participated with him in all the toils, the trials and triumphs of his itinerancy, and who had cheered his heart and ministered as an angel of mercy to his sufferings to the last. Three children survive to lament their loss and bless his memory.

"Servant of God, well done!  
Thy glorious warfare's past;  
The battle's fought, the race is won,  
And thou art crown'd at last."

Cape Elizabeth, Dec. 19, 1868.

A. P. HILLMAN.

Died in Cushing, Nov. 14, 1868, MRS. MARY JAMESON, aged 48 years and 10 months. She was converted to God, about thirty years ago, under the labors of Bro. Cummer and Webb, who, with other Methodist preachers in those days, often found a welcome home at Father Seavey's, in Cushing, where Sister Mary gladly ministered to their wants. She was beloved and respected by all, and for many years lived devoted to the cause of God. At length trials came. Her husband was drowned, near his home; and being otherwise deeply afflicted, she yielded to discouragement. But when prostrated by disease, she struggled again for the light; and, toward the close of life, grace triumphed. A short time before she died, she called her daughter, an only child, to her bedside, and requested her to kneel while she offered prayer in her behalf, and soon after passed to her eternal rest.

W. J. CLIFFORD.

Miss SARAH A. N. DRAKE, daughter of Br. William Drake, of Marlow, N. H., died in the Lord, Nov. 28, 1868, aged 24 years.

Sister Drake, with two sisters, united to serve the Lord some four years since. Then they all seemingly gave promise of years of usefulness in the Church militant; now they all have joined the Church triumphant. Sister Sarah, the last one to be called to complete the band, was dearly beloved by the Church and community, as well as by the large circle of friends left to mourn her loss.

A. C. COUL.

## The Secular World.

## REVIEW OF THE WEEK.

**THE PURCHASE OF ST. THOMAS.** — (Washington Correspondence). — The chief item of diplomatic intrigue is, how to get Congress to accede to Mr. Seward's latest land-muddle. Gen. Racineoff, the Danish Secretary of War, and at one time the resident Minister here, is in Washington, very anxious to have the State Department close up the inconsequent bargains which Mr. Seward undertook to make for the earthquakes, yellow fever, and rock, which are known as the Island of St. Thomas.

The Danish Government are in a muddle. They rejected Mr. Seward's first proposition, but listened to the second advance. At the Secretary's request, the people of St. Thomas were allowed to vote on the question of Annexation, and by a large majority, signified their willingness to become citizens of the United States. Now the Danish Government do not desire to take back a community that has expressed its desire to go elsewhere for a Government.

Mr. Seward does not know what to do. Congress is in no mood to spend money on more territory. The House is especially opposed to the treaty-making power being considered, in such cases as this, to exclude them. The Danish Government wants its money, and don't want the St. Thomas earthquakes and subjects anxious to leave them. There is another feeling on the matter. It is remembered that the port of St. Thomas was open to the Confederate pirates, and our legislators do not seem willing to pay a Government large sums of money that was so remarkably neutral as this.

The premature breaking up of the ice on the Hudson River very nearly caused an inundation of Albany, N. Y., on the 11th inst. As it was, great damage has been done the city. — The greeks are said to be coming North already. They must be gone! — The Tenure of Office Act was repealed in the National House of Representatives on the 11th. — "Sue Murphy," who claims to have been a loyal woman during the war, sustained damage to her property in the South for which she asks reparation. The case has occupied much of the time of the Congress since its present session. Mr. Sumner is opposed to paying any of this class of claims. No doubt, Sue Murphy is a cat's paw to pull out the hot chestnuts. A "wilderness of monkeys" are watching the result. — The question of the eligibility of admitting negro members to the Georgia Legislature (which met on the 18th), is to be submitted to the Supreme Court. The Supreme Court has decided the question already. — Maine is hosted over Messrs. Hamlin and Morrill as Senator. A third man is talked of, who is to be elected by main strength.

— An accident occurred on the Pan-handle Railroad, near Pittsburg, Penn., on the 12th inst., by which three persons were killed, and several others wounded. — The House of Representatives Committee on Territories are considering a proposition to reduce the number of our Territories, and blot Utah out of existence, and the indications are that it will be favorably reported. — Attorney-General Evarts has issued instructions to all District Attorneys in the United States, ordering them to discontinue proceedings against all persons accused of treasonable proceedings. — The boiler of a Mississippi steamboat burst on the night of the 12th inst., killing five, and wounding twenty-five persons, and causing total destruction to the steamer and cargo. — A petition has been presented to the President for the release of Dr. Mudd. The Attorney-General has it in consideration. — General Grant has publicly announced that the articles written by an occasional correspondent of *The New York World*, and purporting to relate conversations of his, are utterly without foundation. — In a discussion on the Alaska Territorial Bill, during which Mr. Washburn said it would cost \$50,000 or \$60,000 yearly to establish a government among those icebergs, Mr. Ferris thought that we had better give somebody \$7,200,000 to take the country off our hands, and several other members seemed of the same opinion. — Mr. Morrill, of Vermont, spoke an hour in the United States Senate on Thursday last, against the renewal of the Canadian Reciprocity Treaty. A suffering trade is the best answer to Morrill's talk. — A great fire on the 14th, in Philadelphia, destroyed nearly a million dollars' worth of property. Two clerks were burned to death. — The Ku-Klux outrages, and the unwillingness of the Legislature to extend the franchise, make the prospect of peace look very doubtful in Tennessee. — About fifty persons were recently badly poisoned by ice-cream, at an evening party in Brooklyn. — "The initials of the American Social Science Association," says *The Advertiser*, "are a little unfortunate. They suggest Dr. Pangloss." — The State debt of Wisconsin is \$3,252,067.



## ZION'S HERALD.

Review — John Livesey. *Lidder upon the Divinity of Christ.* — *Baptist Lectures*, 1868.

Tuesday evening, Essay — Mars Trafton: "What are the Chief Hindrances to Christian Unity in the Evangelical Churches of this Country?" To be followed with discussion.

Historical Sketch of the Church at Attleboro', by the pastor, A. Anderson.

Wednesday, A. M., Portraiture and Essay — Francis J. Wagner: "Samson and the Period of the Judges in Jewish History."

Dedication Services of the Church to take place some time in connection with the services of the meeting.

Each preacher is requested to have some literary preparation, to be used, if necessary.

JAMES A. DEAN, Secretary.

Providence, Jan. 15, 1869.

### Business Notices.

FOR TIMOR DISEASES AND AFFECTIONS OF THE CHEST, "DR. BROWN'S THERAPY," or Cough Lozenges, are of great value. — Coughs, Irritation of the Throat, Coughs, Coughs, &c. Extracts of the vocal organs, in speaking or singing, they produce the most beneficial results. The THERAPY have proved their efficacy. — Jan. 21.

THE CHEAPEST AND CLEANEST place in Boston to get meat at all hours of the day, is at 10, 11, and 14, Tracy Hall Avenue, C. & L. H. PASSAU, Proprietors. — Jan. 21, 41.

CAPILANIA will color the Hair or Whiskers, however fair or gray, a beautiful ch. snuff. Brown or Jet Black in twenty-four hours, without the usual soaping, washing and sponging required in using the ordinary dyes. Sold by all Druggists. Price \$1.00.

M. S. BURN & CO., 35 Tremont Street, General Agents. — 11. — Jan. 21, 41.

HEARTH AND HOME is a weekly Illustrated Agricultural and Fireside Journal of sixteen handsome pages, devoted to the interests of Farmers, Gardeners, Fruit-Growers and Florists. Edited by Mr. DONALD G. MICHENER, assisted by a large corps of practical Agriculturalists. The Fireside Department is edited by HARRIS BREWER STOWE, assisted by Mrs. Mary E. Dodge, with Grace Greenwood, Madame Le Vert, and other able contributors. Terms for 1869: Single copies, \$4, invariably in advance; 3 copies, \$10; 5 copies, \$15. Any one sending us \$45 for a set of 15 copies (all at one time), will receive a copy free. Address PARTENHILL, BATES & CO., Publishers, 37 Park Row, New York.

Jan. 14. — 41.

IRON IN THE BLOOD.—When the blood is well supplied with its iron element, we feel vigorous and full of animation. It is an insufficiency of this vital element that makes us feel weak and low-spirited; in such cases, the Persian Syrup (a protoxide of iron) can supply that deficiency, and its use will invigorate us wonderfully. — 15. — 19.

APPLETONS' ILLUSTRATED ALMANAC.—The Almanacs are now prepared to deliver their new Almanacs in any quantities. The experiment is successful beyond the publishers' most sanguine expectations. As many as 5,000 copies have been taken in single orders. Its illustrations and literary contents, as well as its astronomical calculations, are adapted to the tastes and requirements of the whole American people—not to those of a particular latitude or section of the country.

Nov. 26. — 22.

CARPETS.—Just received from the Forced Sale, 100 pieces English Tapestries for \$1.00 per yard. 100 pieces a College Carpet for 60 cents per yard. 125 pieces of rug, plain Carpets for 75 cents per yard. 50 pieces of superior Carpet for \$1.25 per yard. 100 sets of Bedding for 100 cents per yard. An invoice of superlative Carpets a yard cheap. 400 rolls of Oil Cloth, 50 to 75 cents per yard. Also an invoice of stair Carpeting for about half value. — NEW ENGLAND CARPET CO. — 11. — Dec. 21. — 41. — 15. — 18. — Hanover Street.

USE HULL'S BAY RUM SOAP, and none other. For sale by the principal Druggists. — 14. — May 1.

ROSEUM gives instant relief and certain cure (without sucking) for CATARRH, Headache, Fainting, or Cold in the Head and Throat. It makes the breath sweet and fragrant. No person should be without it. Price 50 cts. sold by all Druggists or mailed free. Address Dr. SAM'L YOUNG, Lowell, Mass. — Dec. 31. — 9.

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COLOGATE & CO's. Aromatic Vegetable Soap, combined with Glycerine, is recommended for Ladies and infants. — June 25. — 14.

### Commercial.

MONDAY, Jan. 18.

MONEY.—The market presents no new features worthy of comment, and rates remain about the same as last quoted, call loans being obtainable at 6 per cent., and discounts range from 7 per cent. to bank deposit. In New York the market is gradually working more comfortable to borrowers, and offerings have been quite liberal from all quarters, and the supply of money is ample for the demand, at 6 per cent. The indications are all in favor of an easy market for some time to come, which is now exercising a buoyant effect upon the stock exchange, and elsewhere. The market for Governments is quiet, with a fair demand. We give the latest quotations: —

5-20's — 10-40's  
\$1. 92. 104. 95. '65 new '67. '68 5.  
112. 112. 109. 109. 108. 108. 108. 107.

GENERAL BUSINESS.—The Cotton market is very firm, and advanced prices are fully sustained, the demand being active. In Flour, there is no improvement to notice, and the sales are in small job lots, at prices which favor the buyer, and which are frequently below our quotations. There have been considerable transactions in Corn, the past week. In Oats and Shorts, we notice no change. The market for provisions is quiet, with no disposition to

operate beyond obtaining a supply for present wants. Beef continues firm. For Fish there continues to be a moderate demand from the home trade, and extreme rates prevail. Butter remains steady, with a fair jobbing trade, ranging from 30c. for common Western, to 45c. for fine fall. Cheese is firm, and the stock in Boston being rapidly reduced. Eggs dull. Fresh Mutton and Lamb are easily disposed of, at full prices. Beef is in good demand. Beans firm. Potatoes steady. Onions firm. The best Turkeys seldom bring over 22c. per lb. Hay dull.

The rise in Cotton demands fuller comment, as it affects the Dry Goods market. Manufacturers have been compelled to advance their goods, so that they shall more nearly correspond with the rise of the raw material. Brown Cottons have been in good request. There has been quite an active movement in bleached goods in New York, and consequently an advance in prices. Ticks, Denims and Stripes have all been marked up. Ginghams have been in active request, and there is an advance in all makes. In Cotton Flannels there is nothing doing. The market for Woollens is not active. Carpets are quiet.

### WHOLESALE PRICES.

BOSTON MARKET—MONDAY, Jan. 18.

Coal, per ton.

Cannel. — \$17 000/19 00

Anthracite. — 60 000/60 00

" retail. — 10 000/11 00

Cotton, per lb.

Ordinary. — 750

Good Ordinary. — 800

Low Middling. — 200/250

Middle. — 750

Good Middling. — 220

Domestics, per yd.

Ordinary. — 750

Good Ordinary. — 800

Shirting. — 1000

Medium 4-4. — 14

Good 4-4. — 16

Drills, brown. — 17

Printed Apples. — 1000

Cotton Flannels. — 150/200

Prints. — 110/160

Stripes. — 120/150

Velvets. — 220/250

Denims. — 150/200

Ginghams. — 140/180

Mous de Laines. — 200/250

Carpetings. — 130/180

Fish, per qt.

Large Cod. — 7 100/8 700

Medium Bank. — 6 750/8 500

Small. — 4 600/5 500

Hake. — 2 000/2 500

Haddock. — 3 500/3 800

Pollack. — 2 750/3 000

No. 1. " bbl. — 25 000

No. 2. " " — 19 000/20 00

No. 3. " " — 13 000

Mackerel, shore. — 12 000/12 500

Salmon. — 5 500/6 500

Salmon. — 30 000/35 000

No. 1. " bbl. — 30 000/37 000

Herring, " box. — 40

Pickled. — 175/200

Fleas, per bbl. — 175/200

Flour, per bbl.

Western sup. — 7 500/8 25

Common extra. — 6 750

Medium do. — 10 000/11 00

Illinoi & Ohio. — 12 000/13 00

Michigan Fam. — 12 000/12 500

No. 1. " " — 11 000/12 000

good & choice. — 13 000/14 500

Baltimore fam. — 13 000/15 500

Canada, choice. — 12 000/12 500

Rye Flour. — 175/200

Corn Meal. — 6 000

Wool, per b.

Gum Powder. — 1 000/1 90

Indigo. — 1 000/1 90

Hyson. — 1 000/1 90

Young Hyson. — 1 000/1 90

Congo. — 6 000/6 50

Souchong. — 6 000/6 50

Seiden. — 6 000/6 50

Oolong. — 7 000/6 500

Japan. — 8 000/8 500

Sugar, per b.

Havana. — No. 8 to 20. — 11. — 15

Cuba Muscovado. — fair to choice. — 11 1/2 13

Port Rico. — 11 1/2 13

Bar. — 11 1/2 13

Powdered. — 16. — 21 1/2

Coffee crushed. — 16. — 21 1/2

Pickled. — 175/200

Teas, per b.

Gum Powder. — 1 000/1 90

Indigo. — 1 000/1 90

Hyson. — 1 000/1 90

Young Hyson. — 1 000/1 90

Congo. — 6 000/6 50

Souchong. — 6 000/6 50

Seiden. — 6 000/6 50

Oolong. — 7 000/6 500

Japan. — 8 000/8 500

Grains.

Corn, per bushel. — 50

West'n Yellow. — 50

Southern do. — 50

Western mixed. — 1 250

1 250. — 1 250

Oats, Southern. — 50

N. H. & Vt. fine. — 60/60

Oats, Canada. — 8 50

8 50. — 1 75

Maine, medium. — 60/60

Rye. — 1 500/1 75

Maine, medium. — 60/60

Shorts, " ton. — 28 000/29 00

" selections. — 60/60

Fine Feed. — 36 000/36 000

Sup. pulled. — 60/60

Middlings. — 60

Extra. — 60/60

Grain.

Corn, per bushel. — 50

West'n Yellow. — 50

Southern do. — 50

Western mixed. — 1 250

1 250. — 1 250

Oats, Southern. — 50

N. H. & Vt. fine. — 60/60

Oats, Canada. — 8 50

8 50. — 1 75

Maine, medium. — 60/60

Shorts, " ton. — 28 000/29 00

" selections. — 60/60

Fine Feed. — 36 000/36 000

Sup. pulled. — 60/60

Middlings. — 60

Extra. — 60/60

Grain.

Corn, per bushel. — 50

West'n Yellow. — 50

Southern do. — 50

Western mixed. — 1 250

1 250. — 1 250

Oats, Southern. — 50

N. H. & Vt. fine. — 60/60

Oats, Canada. — 8 50

8 50. — 1 75

Maine, medium. — 60/60

Shorts, " ton. — 28 000/29 00

" selections. — 60/60

Fine Feed. — 36 000/36 000

Sup. pulled. — 60/60

Middlings. — 60

Extra. — 60/60

Grain.

Corn, per bushel. — 50

West'n Yellow. — 50

Southern do. — 50

Western mixed. — 1 250

1 250. — 1 250

Oats, Southern. — 50

N. H. & Vt. fine. — 60/60

Oats, Canada. — 8 50

8 50. — 1 75

Maine, medium. — 60/60

Shorts, " ton. — 28 000/29 00

" selections. — 60/60

Fine Feed. — 36 000/36 000